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Without Concealment-----Without Compromise.

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Pro-Slavery.

From the Washington Union.

We hold, therefore, that in the annexation of new territory to the Union, the benefit should not be confined to one section of the United States. The Constitution itself declares that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." This which applies to States, applies, with equal force, to sections of the Confederacy. What, though the non-slaveholding States may have a majority and a greater weight in Congress than the representatives of the slaveholding States; does it therefore follow that these last are to be denied a fair participation in the territory thus acquired? What, if the balance had turned the other way, and the non-slaveholding States been thrown into the minority; would it have been right for the other States to abuse this accidental power, and appropriate the whole territory to their own population? The spirit of compromise in which the Constitution was formed—the community of interests, of benefits as well as burdens—would have equally forbidden it in that case as in the present. It is a violation of this principle which engenders heartburning and strife, and strikes at the Union itself.

All these propositions appear very plain to us; and also that there is no other way, in case of collision, to settle the difficulty, to remove the danger, to bind this inestimable Union together by ribs of steel, but to resort to the same conciliatory temper, the same compromising spirit, which originally formed the Constitution, and has kept the Union together. From the moment, therefore, that the issue was presented during the last session of Congress, we *have repudiated the Wilmot Proviso as dangerous to the Union and peace of our country.* We frankly tell our friends in all quarters of the country, that we are not less enthusiastically devoted to the Union than any of them; but that its benefits should be shared alike by all—as the dews of Heaven fall upon all; that *the South cannot be expected to acquiesce in any other arrangement;* and that there appears to be no other method of removing the difficulty than, in *place of the Wilmot Proviso, to substitute the spirit of compromise which has twice been acted on upon two other memorable occasions.* This opinion we have previously repeatedly expressed, and we repeat it now, with a deeper conviction than ever of its truth. Let us not deceive ourselves. To refuse all acquisition of territory from Mexico, as the means of "indemnity for the past, and security for the future," would be worse than folly. It would be a confession of the weakness of our political institutions. It would both be a *treacherous sacrifice to the spirit of abolitionism*, and would manifest a cowardly fear of the strength of our Government.

SLAVERY AND THE CHURCH.

We commend the following article from the Richmond Whig, to the admirers of the Rev. Dr. Dewey:

The "Western Continent" has an extract from an article in the Roxbury (Massachusetts) Gazette, upon the subject of the Scottish Church, and its course with regard to communion with its brethren in the Southern States, who are slaveholders. It was elicited, it appears, by a letter from the editor of the New-York Observer, in which the subject was handled at great length. The extract we allude to, is as follows:

"Scotland loves liberty, and abhors Slavery with her whole heart. Her Free Church will not compromise its Christian character by joining hands with the pro-slavery Church of America. *We hope she will avoid it as if 'twere the touch of the unholy leper.*

"The Church of the Free States, perhaps with a single exception, is in fellowship with the Church of the slave States. In this way the Church is guilty of the charge of upholding Slavery, and until its ministers denounce the whole system, until it takes the ground which we firmly believe the Scottish Church is rapidly approaching, no fellowship with any man who holds man as chattel property, it will fall infinitely below the dignity of a Christian Church. No man deplores this condition of the Church more than we do; we are dejected even to sadness, when we behold the manner in which it treats the most stupendous institution of robbery, of fraud, and oppression, the world has ever mourned over."

The inference to be derived from the above extract is, that the writer regards Slavery as a deadly sin, and that those cannot be Christians who hold slaves. Now we are far from believing that Slavery is a blessing, or that the Southern States would not have been happier and richer, had not the cupidity of English merchants fastened upon them an institution, of which there appears to us no possibility of getting rid. Yet that any man, who is himself a professor of religion, as we take this editor to be, should indulge the belief that a slaveholder cannot be a Christian, is to us a subject of unqualified amazement.

At the time our Saviour came on the earth, the whole world was under the dominion of the Romans, by whose law a system of Slavery, compared to which ours is the very licentiousness of freedom, was, and had always been in active operation. The slave was entirely beyond the pale of the law, and was not regarded as worthy of its protection. He was at the mercy of his master, who was responsible to no earthly authority for any cruelty, even that of putting him to death by the most protracted torture, for any offence, or for no offence, through caprice, or for amusement. The most horrible scenes frequently occurred under this system, as any man who is acquainted with the writings of Tacitus will very readily remember. When the head of a family was slain, the law not only allowed, but even *required* the execution of all the slaves, unless the murderer could be discovered.

If the relation of a master be so abhorrent to Christianity, is it not a little singular that its founder, who spared no vice nor crime which had existed, did not say one word against this, the most monstrous of all abuse, if the Anti-Slavery men are to be believed? He could not have been ignorant of the existence of Slavery—for to suppose so were to question the divinity of his nature, and to concede that he, to whom all hearts were legible, did not see an abuse palpable to everybody! He tells servants to obey their masters, but he nowhere says that the master shall not hold the slave in bondage. His silence on the subject is conclusive. We should remark that the Greek term, translated servant in the New Testament, means a *slave*, and not a hired servant, for that is expressed by a very different term.

Not only did not the Saviour say anything against admitting slaveholders to communion, but there is nothing like it in the whole New Testament, before his death or after. If it be objected that the Apostles had not jurisdiction over the subject, then it is admitted that slaveholding is at least not inconsistent with a Christian life, for they had jurisdiction over everything which was. On one occasion, the Apostle Paul went so far as to send back to his master a slave who had ran away from him, bearing a letter in which the Apostle intercedes for the fugitive.—A full account of this transaction will be found in the epistle of Paul to Philemon, who was the master of the slave. The name of the latter was Onesimus. Paul, at least it seems, felt no call to harbour the runaway, and he said not a word about "down-trodden humanity," "dealers in human cattle," or any of the choice rhetoric with which certain Christians now-a-days are wont to regale the ears of their brethren. Now, if Paul could do this, and believe himself right, under the horrible laws of the Roman Empire, how can any professor justify an opposite course in a country where the life of the slave is protected with as much care as that of the white man?

We intend these remarks as no defence of Slavery, but merely for the satisfaction of those sensitive, over-righteous Christians, who affect to believe it not only just, but a duty, to steal the slave, and murder the master who may wish to reclaim him.

From the Massillon [O.] Telegraph.

W. L. GARRISON, F. DOUGLASS, and S. S. FOSTER, the great agitators in the Anti-Slavery cause, held several meetings here during last week. We understand that as usual they were unmeasured in their terms of abuse to those who disagreed with them in sentiment, and vituperative to every one who in any age, or in any way, countenanced the evil of Slavery. The old patriots, who risked their all for the purpose of establishing the true principles of liberty, to be nurtured by their successors and extended to every part of the human family, come in for a full share of abuse and denunciation.

Fanatics of another day may as strongly denounce Garrison and his followers, for their inconsistency in setting themselves up as the "*ne plus ultra*," in the cause of Anti-Slavery, religion, &c. while they are "subsisting upon the sale of human flesh," by consuming for their comforts and pleasures, the products of the unpaid toil of the slaves, as they now denounce Washington and others.

Neither Government reform, nor Church reform, finds any favour with this class of Abolitionists.—They are satisfied with nothing short of the total destruction of both institutions, and the following expression of one of these speakers will show how reckless they are as to the means employed to accomplish th ir favourite objects. "I care not," said the speaker, "whether the bolt comes *from Heaven or from hell*, so that it is successful in bursting this Union asunder!" Such is the doctrine of a class of men who are loud against the laws, if they do not protect them from the violence of an infuriated mob.

From the (Salem, Ohio,) Homestead Journal Register.

DOUGLASS AND GARRISON.

These noted Anti-slavery champions held forth in this place, according to appointment, on last Seventh and First days, to very large audiences. They were listened to with much attention, and good order was observed by the vast assemblages generally throughout the meetings. Their discourses were confined principally to the moral evils of Slavery, and the American churches. They said many good things—and they are doubtless doing a great work in battling against the monster evil of Slavery; yet while their efforts are wholly devoted to one particular kind of slavery, and while they refuse to *fellowship* with Southern slaveholders, and a slaveholding Government, they seem to think it no crime to co-operate with speculators, with land monopolizers, and *commerical robbers*, and receive "aid and comfort" from them to carry on their operations. Of the amount of money wrung from the hard earnings of the *wages slaves* of the North, that is so very benevolently appropriated to the good of their cause, by many persons professing to be good Abolitionists, they do not tell us. Neither do they seem to concern themselves of what is to be the condition of the poor blacks when they are set free, after the soil of America has all been bought up by monopolizers, and even the poor white man is obliged to beg of the land-holder the privilege of toiling to enable him to procure the most scanty pittance to clothe and feed his famishing family.

Of what constitutes the principal basis of negro, as well as all other slavery, they do not deign to tell us, or seem to inquire; they go on battling against the *effect*, rather than the *cause*.

While they so strongly condemn everything appertaining to a union with slaveholders, they can without any seeming inconsistency to themselves, use the *slavegrown* productions of the South, and allow the giant evil of land monopoly and commercial robbery, throughout the length and breadth of the land, to be carried on unrebuked and unrestrained, without raising even so much as a voice against it. They may go on and preach *disunion*, and an overturning of our Government, but they must be short sighted, indeed, if they think themselves able to place degraded humanity upon its proper platform, before land monopoly and the frauds and intrigues of commerce are blown to the four winds.—H.

From the [Baltimore] Western Continent.

THE CARLISLE RIOT CASE.

The trial of the rioters by whom Mr. Kennedy, of this State was killed, while attempting to recover his slaves, took place last week, at Carlisle.

The result is precisely what we anticipated. A portion of the blacks have been convicted, and are now awaiting the pardon of the Pennsylvania Executive, while the white man, who it appears from the evidence of respectable witnesses, took an active part in instigating the negroes to violence, *has been acquitted.*

In justice to that sterling magistrate, and true man, Judge Hepburn, we record the fact that this unrighteous verdict received, as it deserved, his unqualified disapproval. As an honest man, and a respecter of the laws of his country, he could not submit to so gross a violation of every principle of justice; and when the halting verdict was delivered to him in court, he arose in his place, and in a most positive manner uttered his *protest* against it, pronouncing it contrary to the testimony, and declaring, that if it were a merely civil case, he would not hesitate a moment to set it aside, and grant a new trial.

But this verdict is approved by a higher authority than Judge Hepburn. It is in accordance with the will of the sovereign people of Pennsylvania, who by it declare that they will give no protection by their laws to the life or property of a citizen of a slave State—that to instigate negroes to the murder of a white man in the pursuit of his slave property is no crime!

It is thus we must read the verdict of the Carlisle jury, and it is to be hoped that the lesson will not be lost on the people of the slave States. It is to be hoped that the tragedy which has just been enacted will have its moral effect in arousing our people to some action in self-defence. In the name of heaven let something be done. If there be no other remedy but submission to the demands of the abolition fanatics, why let us submit at once. It were better to relinquish all the slave property in the country, than to see our citizens murdered in the streets by mobs of infuriated negroes, urged on by our white fellow-citizens of the North, who mock us when we appeal to their laws for protection. But we must not dwell on this topic.

We have carefully abstained from expressing our views in regard to the late murder at Carlisle, for reasons which must be apparent to our readers. The matter was about to undergo a legal investigation, and though we could not be mistaken as to the result of that investigation, so far as the principal actor in the bloody and disgraceful drama is concerned, yet it would have been highly improper in us, to have given publicity to opinions based upon informal and ex parte testimony. The character of a literary institution which has heretofore received a liberal patronage from this, and other Southern States, was also involved, and without the best evidence of the truth of the charges preferred against a member of its faculty, we were loth to say anything which might excite the prejudice of the South against it.—The trial is now over, and the anticipated verdict of acquittal has been rendered; but the *convicting* testimony is also before the public, and the zealous participation of Professor McClintock, in the riot which resulted in the death of Mr. Kennedy, is abundantly established. The testimony is of the highest character, and is conclusive. The reverend gentleman may point the public to the verdict of *an intelligent* jury—he may enter his closet with his acquittal in his hand, but his own conscience will pronounce a verdict, which no protest of any earthly judge can reverse, and which will be recorded in a higher than an earthly court.

We are perfectly willing to leave the *acquitted* Professor to himself, desiring to inflict upon him no worse company than his own thoughts; but we cannot refrain from expressing the opinion that he is not a fit man to be entrusted with the education of Southern youth. The certificate of character so artfully obtained from the "Southern students" by the Professor and his associates, should have no influence on the minds of Southern parents. One of two things is certain—either the young men were induced to put their names to a false representation, or they regarded the course of the Professor as right—they were either imposed upon, or they had become proselytes to abolition doctrines. In either case, we can see nothing to recommend Professor McClintock or his institution to the Southern public.

We cut the following articles from a single number of a missionary paper, published in this city. It is careful, however, not to mention the cause of this state of things at the South; nor do the missionaries, so far as we can judge by these extracts from their letters, intend to dispel the ignorance of these benighted heathen, and put them in the way of bettering their condition by teaching them that all these things are the fruits of Slavery.

THE WORK TO BE DONE IN THE SOUTHWEST.

A general agent in the Southwest says, "On my whole field, eight hundred miles long, and six hundred broad, including a population of more than one million, five hundred thousand, there are now some fourteen colporteurs cultivating a few counties, while the great mass of the people have yet to be reached. In the States of Kentucky, Tennessee, Alabama, Mississippi, and Arkansas, the most destitute counties have not yet been visited. The mountains, the cedar glades, the black jacks and swamps of the whole Southwestern country, present an open and almost unexplored region for the labours of faithful colporteurs. On these portions of my field there is great destitution. More than one half of the population are without stated preaching, and nearly the same proportion have no Bibles, while religious books and tracts would be a curiosity. I say this from actual observation for the last eighteen months, and from the reports of brethren co-operating with me in these destitute sections of the country..

"I believe that five hundred men could not in five years faithfully visit every family of the five millions of inhabitants scattered over this Southwestern country. The work yet to be accomplished is gigantic, and it will take years of self denying toil to carry the blessings of colportage to the masses of this people. The intelligent and pious here are so impressed with the importance of the work, that their contributions show an advance on their former spirit of benevolence. The day will come when the benevolence of this great valley will be in keeping with its vast rivers and rich soil. The people will have the ability soon, and God can give them the will, to surpass the benevolence of any portion of the Union. They certainly will pay rent to the Lord for these farms, pouring into their treasuries thousands and tens of thousands annually."

A DESOLATE PICTURE.

A colporteur at the South visited a neighbourhood of thirty families, sixteen of which were destitute of the Bible, seventeen of every religious book but the Bible, and two or three were destitute of every kind of a book. "But in comparison with many other places," he says, "this neighbourhood cannot be considered destitute. It contains a Christian church in a more prosperous condition than very many that could be found, where there is preaching every Sabbath, and circuit-preaching once a month besides. They have also a Sabbath school. In more than half of the destitute families, either the husband or the wife was a member of the church, and in several instances, both. I supplied fifteen families with a Bible, and one with the Testament. Of these, I sold four, and two of these to an elderly woman, who bought them for two of her children, who were married. Many of these people do not hear preaching more than once or twice a year, and some scarcely ever. Many of them, and some entire families, cannot read."

BOOKS FOR FOX-SKINS.—A colporteur in Western Virginia says, "I found the people not only destitute of books of any kind, many being without the Bible, but also so poor that though they showed great anxiety to purchase the books, they had not the means. They offered to barter coon and fox skins for books. What could I do? Leave a book in each family as a grant, or take their peltries in exchange? I chose the latter alternative, and in this way placed in the hands of these people, who seldom hear the preached word, a number of your valuable works."

From the New-Orleans Bee.

NORTH AND SOUTH.

The ensuing session of Congress will, in all probability, be the scene of a bitter and virulent contention between the North and South. Both sections of the Confederacy have deliberately laid down certain principles in respect to the acquisition of new territory, which are alike antagonistical and irreconcilable. The North resolves that the institution of Slavery, protected by constitutional guarantees, shall be restricted to its actual limits, and, therefore, that if the domination of the United States be extended to any portion of the Mexican Republic, Slavery or involuntary servitude shall, as a part of the organic law, be forever excluded. The South, strong and steadfast in upholding inherent and inalienable rights, declares that any portion of Mexico hereafter to be acquired, shall be incorporated into the Union, with or without Slavery, as the people of such territory may themselves determine, when they are prepared to become a constituent part of the Confederacy.

To endeavour to disseminate the impression that these radical discrepancies between the North and South originate in, or are confined to, political distinctions, is, grossly and wickedly, to deceive the people. The Slavery question has assumed an importance paramount to the fealty of party obligations. Whigs and Democrats in the North express their invincible determination to adhere to the Wilmot proviso; Whigs and Democrats in the South scorn, disavow, and repudiate the contemplated restriction.—In Maine as in Massachusetts, we find the sentiment of hostility to Slavery predominating. It may take divers shades, from the rampant fanaticism of Garrison and Leavitt, to the temperate Anti-Slavery doctrines of Governor Dana's message—but it is still a sentiment, powerful and prevalent, founded on a rooted opposition to the spread of Slavery, and urging those to war against its progress, who have always respected its existence within the geographical boundaries now assigned to it. In the South, the feeling that prompts an inflexible stand against such opinions is, if possible, yet more free from party bias. All, without a solitary exception, are prepared to abide by the implied pledge that birth or continued residence in the South exacts. All deny distinctly and unequivocally the right of the North to meddle with us. All assert our constitutional privilege to emigrate with our property wherever we please.—All refuse to acknowledge that the power which the North may possess in Congress to disfranchise or wrong the South, confers the right of so doing, or carries with it the correlative obligation of obedience to injustice.

These are the opinions of the North and South, and the proceedings of the last Congress foreshadowed them clearly enough, even on the mere theory and abstract question of the addition of territory.—No one that reasons, can for an instant doubt, that when this question shall assume a practical and definite shape, the demonstrations on either side will become still more manifest. Such a posture of affairs will probably present itself in the course of the coming session, and the earliest effort of the Government to obtain any treaty of peace whereby Mexico must cede a portion of her vast territory, will conjure up the brooding elements of sectional strife, give them consistency and form, and lead to a struggle, perhaps, as formidable, as fierce, and as dangerous to the stability of the Union, as that which preceded, and for a long time prevented, the admission of Missouri. Constituted as is the national Legislature, it will become utterly impossible to procure the ratification of two-thirds of the Senate to any treaty that does not interdict the spread of Slavery to the newly acquired region. This is admitted.—What then must be the consequence? for it behooves us to look it in the face in advance, and not to fly from distant danger with the argument of the timid that "sufficient for the day is the evil thereof."

The consequence is clearly one of two alternatives—submission or resistance. The first, we are confident, would meet with no champions in the South. The preponderance in almost every branch of the Government is already with the North. Give them a huge slice of Mexico, to be subdivided into an infinity of non-slaveholding States, and that bare preponderance becomes an irresistible superiority.—The South will be bound hand and foot, and delivered to the tender mercies of our Northern brethren, dependent upon their innate sense of justice alone, for the equal benefits which the Union is supposed to diffuse, and which flow from wholesome and just legislation. The ability to check an improper or nefarious policy will be utterly forfeited—the appeal of the bondman will be left, but the expostulation of the equal will no longer exist. Submission, therefore, is an alternative too painful and degrading to be entertained.

What of resistance! Will the North give way? Is it likely that our entreaties and menaces will move her position—a position she has already taken in defiance of the rigid exactions of political fraternity? We may flatter ourselves with such hopes, but they will prove deceitful and delusive. The North will budge no more than the South. Neither will yield—and the result must be that the Union will be perilled. Let the South and the North, alike, endeavour to realize this idea. If neither will cede one jot, they cannot remain in one Confederacy.—Civil strife or disunion must follow. Is a part of Mexico—is all of Mexico, worth even the dread of such a crisis? We would rather behold the kingdom of the Aztecs, with the whole worthless tribe of modern barbarians who inhabit it, engulfed in the Atlantic ocean, than witness the appalling consummation that looms vaguely and darkly in the distance.

Is there a remedy? Undoubtedly there is. It has been proposed that we take no part of Mexico as a permanent possession until the North and South can come to an amicable understanding in regard to the terms of its future incorporation in the Union. We love the South, and would gladly see her institutions spread, and her power enhanced, till in all respects she is fitted to cope with her hardy brother of the North, but we love the Union still more. It has given us greatness, fame, wealth, dignity, self-respect, and the respect of foreign nations. It has given us law, regulated liberty under the noblest institutions in the world. Sooner than forfeit the Union, we would let fifty Mexicos perish. Between disunion with, and union without Mexico, no man who pretends to love his country can long hesitate.

These are, to be sure, little more than speculations, but they are founded upon developments which argue a shrewd foregone conclusion. This war with Mexico grew, it is said, out of a dispute about boundary. No party will oppose the extension of Texas to the Rio Grande; but the moment we go beyond that, new questions arise involving the most powerful sectional prejudices. We have seen what they have already accomplished. We may hereafter see to what fatal issues they drive the people.

Selections.

A friend sends us the following address, with a request that it be published in the Standard. He remarks:

"This same Address was read in New-York and Genesee Yearly Meetings, (and I believe in Philadelphia and Baltimore also,) and yet while the members of Genesee pronounced it a *most excellent document*, yet they overruled the proposal to have it directed down to its absent members, from no other reason, as I believe, save only that it treated on the subject of Slavery, and feelingly advocated those principles that recommend themselves to every Christian heart."

AN ADDRESS

To the members of the Society of Friends, adopted at the Yearly Meeting, held at Mount Pleasant, Ohio, from the 31st of the 8th month, to the 4th of the 9th month, inclusive, 1846.

DEAR FRIENDS:—We feel constrained, in the love of the Gospel of Christ, to address you on a subject of deep and vital importance; one, which we think cannot fail to interest every reflecting mind. It is that of American Slavery. We feel at a loss for language which will fully portray the horrors of this iniquitous system, and indeed we deem it unnecessary to go into an extensive detail of the evils which attend it, in addressing a people so long professing to bear a testimony against it, who are already, or should be, well informed respectingit. Our object at present, is to arouse the minds of such Friends (if any such there are), who, resting on what their forefathers have done, have neglected to examine whether there is not yet something for us as a society to do, for the amelioration of the suffering condition of the slave; that such and every one of us, dear Friends, consider what would be our feelings in his situation, and then examine ourselves closely to see whether we have and do still continue to do all in our power consistently to clear ourselves from the guilt and relieve our fellow-creatures from oppression and wrong; and while our sympathies are excited for the slave, let us not be unmindful of the condition of the oppressor, and endeavour to awaken him to a sense of his situation; for, as we believe him to be a rational and accountable being, is it not shocking to our best feelings to consider what an awful responsibility he has assumed in depriving his fellow-creatures of their just rights, by arrogating to himself a right to control not only their bodies, but to the extent of his power, their minds also; when we recollect the injunction that Christ laid upon his disciples, "to do unto all men as they would be done unto," we feel that great indeed must be the guilt incurred by the slaveholders. And while we deeply deplore the evil, we would exhort all our members to a faithful discharge of their several duties, in doing whatever they find to be required of them.

The spirit of Christ or the light within, is a peculiar tenet or distinguishing principle on which our society was gathered, and we earnestly exhort all to examine well by that spirit, all their movements, that they be not, on the one hand, excited to step beyond its influence, or on the other to maintain that indifference to the calls of humanity which evinces a similar want of adherence to this illuminating principle. Remembering those in bonds as being bound with them, was an injunction given by the apostle to the brethren of his time. We apprehend the injunction peculiarly adapted to the situation of the slave at the present day; his condition is producing much excitement in the public mind, and we rejoice that such is the case. It claimed the consideration of the upright and worthy part of our religious society in ages past, and the active labours of Fox, BENEZET, WOOLMAN, and others, resulted in the abolition of Slavery within the pale of our society. Now, we profess to support and *to advance* the testimonies which these worthy Friends espoused. But have we done it? have we carried out the work so laudably commenced by our predecessors with a surrounding public sentiment in favour of Slavery; they stood as devoted advocates of the right of all to liberty. Instead of referring to those of them who for a time held slaves, or justified its continuance for any period, as an example for us, let us endeavour to carry forward the work which they commenced by liberating their own slaves, and labour with that assiduity which attention to duty in this enlightened day would require, so long as a manacled human being remains within the sphere of our influence. Does not the slave system still exist with all its attendant horrors? Are not the dearest ties of nature still rent asunder? Are not children torn from their parents, and sold in a distant land? parents from their children? husbands from their wives, and wives from their husbands? brothers and sisters from each other? Are they not forced into slave ships as herds of swine—those who have immortal souls like our own. Children of the same universal parent, who created us all for a purpose of his own glory? Are there not annually thousands of these poor creatures stowed into vessels as close as they can be, without any regard to sex or situation, to be transported to the far South, there to drag out a miserable existence in the rice swamps, or on the cotton and sugar plantations?—The mass of the people of the free States appear indifferent to the question of the abolition of Slavery at this time; the history of the past goes to show that their influence, politically, socially, and religiously, has, in a great measure, been given to sustain and extend it; this indifference to the subject at the North may perhaps all be ascribed to the following causes:

1st. The strong ties of fellowship between the northern and southern sections of those religious denominations whose members are allowed to hold slaves where the laws permit it.

2d. The political party combinations by which the Northern and Southern States require the reciprocal aid of each other, to select officers of Government, and secure the emoluments of those stations of power.

3d. The pecuniary interest which individuals are seeking, either in a way of executive patronage, under the rule of a slaveholder, or by way of commercial transactions with the people of the Southern States.

4th. Prejudice against colour, arising chiefly, it may be presumed, from the degradation of the blacks in this country.

5th. The want of correct information, and a false idea of the real interest of community.

The first is probably the most powerful, because it gives the highest sanction to the practice of chattelizing men, when the great body of professing Christians in this land stand in defence of Slavery as a divine institution, it must be comparatively easy for politicians and commercial men to find a cloak to their conduct, when they vote to extend the system over new States and Territories, or purchase the fruits of the slave toil.

It appears to us, then, that to change public sentiment should be the first and principal object, for nothing which has not that tendency can have an effect, whilst to enlist the public mind against this evil, it would soon be exterminated.

The work of the Christian, and the duty of the professors of Christianity, is to eradicate evil, not only from among themselves, but from the world, and the responsibility which attaches for a neglect in the discharge of this duty, must be in proportion to the known influence which we possess. If we have the power to abolish Slavery, and do not exert it for that purpose, we must be responsible for its existence; so, if we possess the power to remove any of the supports by which that system of iniquity is upheld, but withhold it, we must be proportionably culpable. Every action and every word having a moral bearing, goes to make up the public sentiment around us; and the importance of directing these aright, we fear, is too often overlooked by members of our society, as well as others.

We feel it right to recommend to Friends on all proper occasions, the temperate but earnest advocacy of the perfect equality of the human family, and to endeavour to counteract the progress of that oppressive and tyrannical spirit which would grade the rights of mankind by their colour or condition.

Whilst it may be a source of philanthropic regret that there is among the professed friends of the slave a strange disunity, and an actual contention, yet this cannot exonerate any individual from active labour in behalf of suffering humanity. But should not the intensity of interest which we feel upon this question have the effect rather to harmonize than to disconcert our deliberations?

It is evident that this would be the result if we were governed by the true feelings of humanity in the case. For are we not as much bound by our profession to labour as untiringly and as faithfully for the redemption of the slave from his chains, as we should for our brethren and near kindred, were they in Slavery. The same effect which their enslavement would produce upon our minds, and the same kind of action which it would induce, is that which should characterize our feelings and actions at present. And who doubts but that the utmost harmony would prevail in our assemblies, and in our whole society, when considering the subject, if a member of each of our families had become the victim of Slavery? When a few of our worthy predecessors were incarcerated within the dungeon's gloomy walls, did their friends, on meeting together dispute about the best means of affording them succour? Nay, their compassion and sympathy would have absolved any such feelings, had they existed, and would not the same degree of brotherly tenderness characterize all our actions, and be manifested in every expression, if we had the slave's welfare as truly at heart as though he were a child, a bosom companion, or a parent of ours?

Would not each one of us then feel grateful for every proper move we should see made by others in behalf of our suffering friends? would not our censure of those who might appear to be acting too rashly be turned into kind advice, and be accompanied with corresponding action, and would not our severe rebukes of those who appear inactive, be changed to kind persuasion and solemn entreaty?

Let us then, dear Friends, permit this subject to have due weight upon our minds, so that we may be inspired with that feeling for the woes of others which will soon manifest itself in the putting forth of such efforts as in our best judgment will conduce to the amelioration of the condition of our coloured population, and the emancipation of the enslaved, remembering that indifference and inactivity when we are surrounded by such a crying abomination, will be construed into tacit acquiescence, and that in the day of final account, we may be met with the solemn rebuke, "as ye did it not unto the least of these, ye did it not unto me."

AMOS WILSON, *Clerk.*

EMANCIPATION IN FRENCH GUIANA.—The progress of opinion and the result of experience continue to be favourable to the entire overthrow of Slavery in the civilized world. By a late arrival at Salem from Cayenne, we are informed, through the Register, that the subject of the abolition of Slavery has caused much agitation in the small French colony of Guiana, and that a majority of the Colonial Council has been in favour of some prospective movement to this end; but the active exertions of the Slavery attached minority have hitherto prevented all action upon the subject, and have hindered the execution of a law of the mother-country, which, with the concurrence of the planters, appropriated 50,000 francs for elementary instruction in Guiana. Meantime, the old laws of Slavery have been essentially modified by the action of the French Government, and a majority of the planters were willing to test the experiment.

The Provincial Council consists of sixteen members, who are elected for five years. An election took place on the 29th of July last, and resulted in a thorough and unanimous triumph of the Anti-Slavery party. Not a single delegate friendly to the old system was returned. From the deliberations of the new Council, much is expected, and it is hoped that emancipation will follow, without the concurrence of any violent measures.—*Boston Courier.*

INTERESTING CORRESPONDENCE.

We are glad at length to see the following correspondence, of which we had heard some rumors. The manly letter of General Howe will, we think, meet with the approval of every enemy of Slavery, and the atrocious Mexican war. We find it in the Boston Courier:

BOSTON, September 15, 1847.

To the Editor of the Courier:

SIR:—A letter has been exhibited to me, addressed to you by General Appleton Howe, in answer to a request for liberty to publish his letter relative to the funeral ceremonies in memory of the late Captain George Lincoln, in which letter he expresses a desire, or willingness, that it should be published, if I assent, and will furnish the original for that purpose.

I have hitherto declined to accede to the requests of many persons who *dissent* from the sentiments contained in the letter, that it should be published; but now that a call is also made by yourself and the author, in behalf of those who *approve* them, and the act of giving them publicity cannot be viewed as an appeal to the sympathy or prejudices of either party, I enclose the letter, with a request that my letter of invitation, and this communication be also printed with it.

It should be understood that the preliminary arrangements for the funeral honours were all completed (except the actual issuing the invitation to such officers and citizens as might wish to join) previous to the invitation to General Howe, and after a voluntary intimation from one of his staff that such a request as that contained in my note to him would be favourably received.

Respectfully, your obedient servant,
B. F. EDMANDS.

BOSTON, June 30, 1847.

General:—The remains of the late Captain Lincoln, of the United States Army, who fell at the battle of Buena Vista, will shortly arrive at this port, and afterwards be interred at Worcester with military honours.

General Hobbs, of Worcester, has requested me to take the proper measures to perform such ceremonies here as may be appropriate.

I have detailed a company from my regiment to receive and escort the body to Worcester, on the morning of the day of the interment, and now wish to have the proper measures taken to bring out such officers as may wish to participate in the ceremonies.

If you approve of the idea, I should like to have you invite the officers of the division in your own name.

The ceremonies will be the fourth or fifth day after the arrival of the vessel with the remains.

Yours, respectfully,
B. F. EDMANDS,
Colonel 1st Infantry, 1st Brigade.
To General APPLETON HOWE,
Commanding 1st Division, M. V. M.

SOUTH WEYMOUTH, July 5, 1847.

DEAR SIR:—I have this morning received yours of 30th ultimo, relative to the interment of Captain Lincoln, who fell in the battle of Buena Vista, and feel obliged to say that I do not approve of the object expressed in your letter. It seems to me that the cause in which he fell is one which ought to cover with shame instead of honour, all who are engaged in it. The Mexican war has been pronounced, justly I think, infamous; and I do not know of any reason, which has been assigned in justification of it, which might not be urged with equal truth and propriety at a reason for making war on the Government of the United States. If the Government of Mexico have been perfidious in regard to treaties, so have ours; if that Government have failed to pay their just debts at the proper time, so have ours; if that Government have trampled on thd rights and liberties of individuals who desired to reside within her borders, so have ours. And what adds to the enormity of the whole matter is, the hypocrisy which has been manifested in regard to the causes and progress of this war, in assigning false reasons for its inception, and the most palpable absurdities for its continuance.—Who does not know that this war would not have occurred had it not been for the existence of Slavery, in our own country, and a desire on the part of the present administration and its abettors to extend it into the Mexican territories? The whole scheme was contrived, as I believe, to extend and perpetuate that system of Slavery which now disgraces our country,—a country, whose voice is loud in the proclamation of liberty, while her hands are busily engaged in the works of despotism. In a cause like this, however cool one may be in danger, however daring in exploits, or however reckless of consequences, I can see no reason which would entitle such an one to any public honour, which would not apply with equal force to the case of a duellist or pirate, who should exhibit equal evidence of bravery. I know it may be said that Captain Lincoln belonged to the regular army, and that his duty was to obey the orders of his superior officers; but I am not aware that the orders commanding him to the Mexican territory were repugnant to his inclinations, or that he made any effort to be excused from the duties assigned him on that station, and in this view he should be placed on a par with the volunteer corps of the army, whose infamy, I hope, may be as lasting as the cause they have espoused. Had Captain Lincoln fallen in a good cause, in the defence of his country, no one would have been more ready than myself to do him honour; but in the invasion of another country, he loses all my sympathy, and all my respect. Such are some of my feelings in regard to the subject matter of your letter, and while I thus plainly and briefly express them in all honesty, and with all due respect to those who may differ from me in opinion, I accord to others the same liberty which I claim for myself, of thinking and expressing their thoughts in accordance with their convictions of duty. I must, therefore, decline taking any part in this matter, and leave it in your hands, or in the hands of those who may feel an interest in the concern.

With sentiments of the highest respect,
I remain yours, &c.
APPLETON HOWE,
Maj. Gen. 1st Div. M. V. M.
Colonel B. F. EDMANDS,
1st Infantry, 1st Brigade, 1st Division.

AMERICAN PRESBYTERIANS AND SLAVERY.

The General Assembly of the Old School Presbyterian Church in America has recently concluded its session. Among other topics of general interest, they have had under their consideration the question of American Slavery. With much difficulty the friends of the slave secured the reading of official letters from the Free Church in Scotland and the Irish General Assembly. These letters contained faithful remonstrances against the crime of slaveholding, and an earnest appeal to the Presbyterian Church to have no fellowship with such deeds of darkness, but rather to reprove them. The remonstrances and appeals they could not endure, and in their answers they request that all correspondence on this subject may be discontinued.

Among the reasons they assign for discontinuing the correspondence is this, that they understand the subject in all its bearings. This avowal we have read with profound regret, for we did think that they were less guilty than they really are. We thought their supineness, their inactivity, their neglect, might be partially accounted for—not justified—on the ground of ignorance: but they have deprived us of the pleasure of indulging this charitable felling. They understand, they tell us, the subject in all its bearings. Then deeper is their guilt, say we; and more earnest should our prayers be that they may speedily be brought to repentance and reformation.

The Scottish and Irish Assemblies have now one course, and only one, which they can pursue with honour and usefulness. They *must* they are told, discontinue their correspondence; then their fellowship must also cease; for we hold it to be an axiomatic truth, that the church which will not bear a kind and faithful remonstrance does not deserve fraternal recognition. It has publicly proclaimed its own degeneracy, and it must take the consequence, in its exclusion from communion with other bodies.—*London Universe.*

In our Pro-Slavery column will be found an article on the Wilmot Proviso, from the Washington Union. The New-York, Evening Post thus replies:

At length the thousands and millions of Democratic citizens of the free and the slave States, have presented to them the painful spectacle of a print established at the seat of Government, and claiming the honorable position of being the *organ of communication between the Government and the public*, so far forgetful of its duty to maintain only those great and glorious interests in which the very existence of liberty is staked, as to advocate the views of a peculiar section, and these, too, of *wrong and oppression.* We say the views of a section, and we might have added quite a small section of the nation. *The cause espoused by the Washington Union is hostile to the interests of every freeman in the Northern States*—it is hostile to the views of the citizens of Delaware, and probably of Western Virginia, of Kentucky, Missouri, a portion of Tennessee and North Carolina, and to the unbiased sentiments of thousands of voters in the slaveholding States, who have no interest in that *peculiar* kind of property.

It is painful to witness the advocacy of a mere local institution, in which *not more than a million* of the citizens of this republic have any pecuniary interest, at the expense of the *welfare and prosperity of nineteen millions* who have no such interest; but vastly more painful is it to witness a print which holds the leadership of a party, the most glorious distinction of which is, that it *defends the rights of man*, and pledges to their development and security its very existence, advocate the extension of hu-

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man *oppression* and the *sacrifice of human rights*. Loyalty to the principles which are so dear to every democratic citizen, and which, after so many thousand years of conflict with injustice, have as yet acquired only a limited influence in the world, should burn with the purest flame in every democratic bosom.

And what is the ground upon which this extension of Slavery is urged? "We hold, therefore," says the Union, "that in the annexation of new territory to the Union, the benefit should not be confined to one section of the United States." So the extension of the territory will be of no "benefit" to our Southern brethren unless they can establish Slavery in it. Is this the meaning of the Union? Does it intend to tell us that our Southern citizens will take no pleasure or derive no "benefit" from the spread of our glorious institutions, unless they can thereby perpetuate oppression and injustice? Has the addition of Iowa, and Wisconsin, of Michigan, and Illinois, been of no benefit to the Southern portion of the Union, but the annexation of Texas become the climax of their prosperity?

"The Constitution itself declares that 'the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' The principle which applies to States applies with equal force to sections of the Confederacy." Does the Union intend to say that it is a "privilege" under the Constitution of the United States to withhold human rights; a "privilege" to extend injustice; a privilege under our Constitution, to *perpetuate the slavery and degradation of the African race?* Does it mean to stamp such a stigma on this most glorious instrument of human liberty? Perhaps the intention was to say that it is an "immunity" to which the citizens under this Constitution are entitled. Does the Union mean to imply by this that Slavery is an outrage which our Constitution suffers its citizens to commit; and does it at the same time advocate the spread and diffusion of this outrage? It can then be neither a "privilege" nor an "immunity" under this charter of our liberties, to oppress or withhold civil and political rights from any human being, whether an American, a European, African, or Asiatic!

And what are the grounds upon which we of the free States are urged to act in deadly hostility to our own interests, to assent to the extended perversion of our institutions by trampling on the rights of man, and to shock the sentiments which are implanted in every breast? Because, forsooth, our brethren at the South, animated with the same spirit of liberty, and sensible to the same impulses with ourselves, will proceed to violence, and insist upon a dissolution of the Union, unless we suffer ourselves to be used for such unjust ends. This assertion comes with a peculiar grace, after the assertion noticed above, that it was a "privilege" established under our Constitution to *withhold human rights. Such assertions are a libel upon our Southern citizens.* Side by side with us have they stood in every contest for human rights and civil liberty, and now it is charged upon them that they will be arrayed in the most bitter strife and hostility against us, if we do not acquiesce in an extension of Slavery and oppression on their part. It is an unfortunate cause that must be sustained by such measures.

But it is said such an act on the part of Congress would violate the rights of the South. What right, what single right, would it infringe? If all territory which may be acquired should be made free territory, would not every Southern citizen go into it with the same rights as the Northern citizens? And is he not satisfied with this? Or does he wish some additional rights, some peculiar privileges, over his Northern brethren? Is the Southern citizen tired of the fundamental principle of "equal rights and privileges," that he refuses to take possession of new territory upon the same grounds with the Northern citizen? Or is the platform of liberty too broad for him to stand upon, and does he wish to limit it, and thus declare it to be a violation of his rights *unless human liberty is abridged?* Why, then, does not the *Democratic* Union plainly say that the free gales of the North impart too much freedom and life to be allowed to waft over Southern climes?

It is just that we should say that these remarks have not been made in any unkind spirit towards the Union, but our object has been to show that print the anomalous position in which it was placing itself.

From the [Cleveland] True Democrat.

DOUGLASS AND GARRISON.

These two gentlemen addressed a very large audience in this city Saturday evening and Sunday. The speeches of Mr. Douglass are spoken of in the highest terms, and those who have not previously heard Mr. Garrison, were agreeably disappointed upon hearing him discuss the questions peculiar to that school of Abolitionists in a manner so free from that unkind, denunciatory spirit peculiar to Foster and his wife. Mr. Garrison is a pleasant, clear, forcible, and logical speaker. He carries his point by real sledge-hammer argument. Douglass is more eloquent. He moves upon the passions of his audience, and handles with a master's skill the weapons of the orator.

As a compliment to this State, Mr. Garrison stated that no violence had been offered to them since they came within the bounds of Ohio. He could not say as much of other States where they had lectured.

The following article from the Buffalo Morning Express properly belongs under our Pro-Slavery head, but we received it too late for the first page. We have had no other intimation than that contained in it of the sickness of Garrison:

ULTRA ABOLITION DISCUSSION.

For the last two days meetings have been held in this city for the purpose of discussing the topic of Slavery according to the peculiar views and sentiments of Wm. Lloyd Garrison, Frederick Douglass, and others of that stamp of ultra union-dissolving Abolitionists. The first day was not as propitious for the meeting as was desirable by those present, as neither Garrison nor Douglass had arrived—they having been detained, as was asserted, "by the pro-slavery winds of the north." A talented and highly cultivated colored person by the name of Remond, engaged the attention of the few present, in hourly hope and expectation that the "pro-slavery winds" of which they were uttering complaints, might become more favourable to their cause and waft Garrison and Douglass to his aid. But neither came, and the day wore off with a sort of desultory, democratic discussion, with Remond and Hathaway on one side and some Liberty party champions on the other, aided by the estimable services of an inquisitive minded old lady, whose anxious thoughts seemed to wander after the whys and wherefores of the matter with great intensity of purpose.

It was hoped by the wearied champions of the first tilt, that the second day's struggle for principle, would be graced with the presence of the two Goliaths who had been detained by those unmerciful "pro-slavery winds" of Lake Erie. Morning came and the anxious eyes of the peculiarly faithful were seen glancing in every direction in search of Garrison and Douglass. At the appointed hour of the meeting, Douglass came, but a "pro-slavery fever" had seized upon Garrison, and he was held by its ruthless touch at Cleveland. This illness is to be deeply regretted—and although some of the sceptical expressed doubts, and seemed disposed to impute his absence to an indisposition to visit Buffalo—yet we have no doubt that Garrison is sick.

We had long desired to hear Douglass, the eloquent and talented advocate of the cause of the slave, and were so fortunate, or unfortunate, yesterday, as to have the opportunity. He spoke nearly an hour to some two hundred persons, but as a whole his speech was not brilliant, well connected, or calculated to convict. Occasionally he would indulge in a strain of the most impassioned eloquence, which was probably prepared for his use, and then again, he would take the other extreme, and degenerate to the most undignified raillery. He evidently laboured under embarrassments. He had been suddenly transferred from a region of country where thousands had danced attendance, and lavished upon him the most fulsome adulation—of which he took occasion to half boast in his speech—to a small room containing scarce two hundred auditors, who had chiefly been gathered more from a spirit of curiosity than from that fervid devotion which he has been accustomed to meet during the past few weeks. He opened his speech by giving a history of his triumphal march through the State of Ohio—boasted of the large assemblages that had been gathered to hear him from hundreds of miles around—told of the privations that the people were willing to endure by sleeping in wagons and tents, and living on hard fare, and finally wound up by a fling at the "coon skins and hard cider of 1840," altogether making a very pretty thing of it—and showing beyond all doubt, that if he was not a good deal of a chap among the Ohio people, he is mistaken.

Then came the general engagement. His first artillery was discharged at the clergy—the second volley of which involved him in a question of veracity with one of the audience, who it appeared had been present at some of his former meetings. After bestowing a proper portion of his ammunition in that quarter—he made an onslaught for the Liberty party. Here was a fight in which there was no apparent choice of parties with the audience. It was very much like a collision between two animals that belong to nobody and hence the destruction of both would not be seriously felt. He illustrated the principles of the Liberty party by the narration of an oft told tale of the darkey and his pig in a bag, that was pig when he started with it, but having been changed, was puppy when produced at the end of his journey. Drawing therefrom, the very reasonable inference that they are both pig and puppy, and neither, as occasion may require. Very happy illustration. After handling that party rather roughly, during which a sort of guerrilla fight was kept up on the other side, he gave them a general extinguishing round and left them to the tender mercies of their own reflections.

Next in order among his victims, came the Constitution of the Federal Compact. Here was a task that required heavier artillery than he had yet brought into the field. However, he blazed away, no doubt in his own estimation—if we can judge by the air of satisfaction that he put on—dealing destruction upon the fated instrument, and leaving its broad pages tattered and torn by his shots. He battled like the miniature soldier, who takes to himself all the airs of war—fires his pop-gun in harmless imitation of strife until tired, and then retires from the field, fancying himself a hero. He closed—and the Union still exists—thanks for that—the clergy are yet spared to perform the labors of their sacred mission—and the Liberty party will no doubt repair its broken fortifications against the period when their great National Convention shall grace our city with its august presence.

LIBERIA.

We have received by a late arrival, files of the Liberia Herald. The following intelligence is all that we find of any importance:

CAPE MOUNT DESTROYED.

Rumor reached this place on the 17th inst. that Cape Mount or at least that part of it where Mr. T. Canot resided had been destroyed. It was at first disbelieved and treated as one of those baseless fabrications which the winds of Africa are constantly bearing abroad. On the next day however, the arrival of H. B. M. Sloop Favorite dispelled all doubt on the subject and confirmed the rumor. As we are not disposed to write down and thus to give permaneney to idle and malicious conjecture we therefore give the following which we gathered from the officers of the ship who were present at the destruction.

Information had been received by the Commander of H. B. M. Ship Contest, that a number of slaves had been sent from Cape Mount to the Gallinas. This if true was a gross violation of the treaty subsisting between the English and the chiefs of that country; and would subject the latter to the consequences of bad faith. But it was a fact although firmly believed yet so difficult to be proved that he did not feel authorized to act. A few days afterwards he was also informed that a blacksmith was busily engaged in the smithey of the establishment manufacturing slave irons. The commander hastened ashore, made some pretext for visiting the shop and attempted to enter. The door was unceremoniously closed against him. He forced it open and found chains and, manacles some complete, and ready for service, others just commenced and hot and ready for the hammer. This evidence was deemed conclusive. On the same day the Favorite Capt. Murray, senior officer of the Sierra Leone division arrived there and the facts and evidence laid before him. The chiefs of the country were convoked and a demand was made upon them to sustain their stipulations, and threatened in case of refusal with a suppression of all trade and a withdrawal of Her Majesty's favour. After a short consultation they agreed to demolish the place. Puner Bob Cane applied the torch which was the signal for a general rush for plunder. In a few hours the whole place was a heap of ruins.

Communications.

The Voice of '76.

"Give me liberty, or give me death."

Thus spoke the man of old, who is revered as a patriot and a hero. But why did he thus exclaim? It was in view of the control of a foreign power, laying burdens on his country, from which it was to receive no benefit. It was because he felt that he was under a partial Government, a Government that would benefit some and oppress others.

Now let us examine accounts; let us see how '76 will compare with '47. We are now under a foreign Government, so far as we of the North are concerned. The South, although few in number and weak in physical strength, have controlled the nation from its birth, and are now using great exertions to perpetuate that power. Our Southern masters are now calling on the North to purchase more chains, and larger fetters to bind us with. It is not enough that they have a property representation; but they call on the North to give money and give soldiers, (and the South will give officers,) to acquire more Southern territory and greater property representation. It is not enough that we have to support a large fleet and standing army to watch and support Slavery; the army and navy are to be increased and continued. It is not enough that we have to pay a large amount for carrying the mail through extensive slave regions, for which very little postage is received; but we must conquer more country to add to the expense. It is not enough that American citizens, who have fled to us for the protection which the national Constitution and the laws of nature guarantee to every human being, are torn from among us and carried into hopeless bondage! but they also threaten violence to our ambassadors who are sent to ask for satisfaction. It is not enough that Northern petitions for the remedy of these burdens have been, and are likely to be again, refused admittance before Congress; but the administration will also direct our State policy as in the new Constitution of New-York in relation to negro suffrage.

Now, to balance the account, how are we getting pay for our money, our political influence, in fact, for our very liberty of self-government? And how are we getting pay for the shame and disgrace of being connected with a community of tyrants, of slaveholders, (who profess to be the champions of liberty,) and of murderers? By the contempt of the civilized world.

I would now ask any and every friend of the "Union, as it is," to show one benefit, one point of advantage to the North, by their connection with the South. Where or how do we get the first cent of pay or other compensation?

Some may say the honour of belonging to a great and powerful nation, is a great object. Yes, as great as to be the slave of a great planter. Another will reply, national strength and security. The same strength and security that an armed ship has by having her deck covered with passengers. In case of war, or other national danger, the Southern half will have plenty of business for themselves to protect their own "peculiar institution."

I will conclude by repeating the question. Is the North receiving one dollar in money, or in any other way, for the millions we are annually paying to support Southern Slavery?

A. FRENCH.

Richland, September 1, 1847.

Letter from Dr. Hudson.

FRIEND GAY:—Since my last communication was made concerning our labours up to Lexington, we have visited Stamford, Bloomville, Hamden, and Walton, and held about a dozen meetings in those places with much success, we think, for our cause. Aside from the direct influence of our meetings, we have left many Anti-Slavery publications, and some thirty Standards, for the weekly digestion of those who will, in addition to the Anti-Slavery circle we created, create another, through which we feel that our labours will reach the slave, and release him from the tyrant's grasp.

INFIDELITY OUT OF THE CHURCH MADE BY INFIDELITY IN THE CHURCH. At B. we were directed to an old man, some three score and ten years of age, as a friend of humanity. We found him at the dinner-table, and when I presented to him my brother Hayden, a slave from Kentucky, the old man's eyes were instantly flooded with tears, and his heart made too big for utterance. He retired to give them free vent. When he returned, having recovered himself, his soul began to kindle up with indignation, and he gave vent to his feeling in cursing the God of slaveholders, their accomplices, and Biblical defenders, the God of bloody human butchers, adulterers, whoremongers, &c. "If I," said he, "should see the assassin about to butcher my wife, and did nothing to prevent it, would I not be a murderer? Your God is said to endorse Slavery—he will not palsy the tyrant's arm, he heeds not the prayer of the slave, nor yours for him. The Bible is a fiction, got up by bloody-minded human butchers, and slaveholders." He proceeded to get "Taylor's Diegesis," and "Volney's Ruins" to sustain himself—that Jesus Christ was an ideality, and his history, plagiarism from heathen descriptions of Bacchus, and Prometheus; the former, "a holy and just God, the latter, Prince of Peace, justly so called." I replied that my God was a God of love and impartial benevolence, no endorser of Slavery, war, whoredom, and oppression, that Jesus Christ was his express image; and he, annointed with the spirit of the Lord God, was good news, kindness, mercy, forgiveness, love, and impartial and living benevolence to all men, seeking the best good and happiness of all men, without respect of persons,—and call him Bacchus, Prometheus, or an ideality, he was a glorious pattern, to imitate, to live by, and die by. That my God did answer prayer for the slave, through the spirit of truth on the hearts of men who had enslaved their brethren, to lead them to repentance, and by their living agency, destroy the system they had helped to build up. That prayer was the lively desire of the heart. That no other prayer was good for anything, that mere lip prayer was a mockery, a solemn farce. That brother Hayden, and the emancipation of the thirty thousand fugitives in Canada, the host of slaves emancipated by their repenting masters, the present general agitation of the subject of Slavery throughout our land, was all in answer to the prayer of the slave, and the slave's friends. The old man challenged me to cause a cracker to move across the floor in answer to prayer, and offered a wager of two hundred dollars. I accepted the challenge. He put down the cracker and money. It was the desire of my heart that the cracker should cross the floor, I told him; and as an earnest of that desire, I took hold of the cracker and moved it along. The old man confounded, took his money and put it in the drawer. That was the way I prayed God for the abolition of Slavery, and I daily saw my prayer being answered. All other prayers, save living ones, were no better, of no more use than "a sounding brass, or tinkling cymbal." When men pray for "light," and don't put themselves in the way to get *light*, when men pray for the overthrow of Slavery, and do nothing but oppose the friends of the slave, their prayer is *lip-prayer*, the hypocrite's prayer.

This old man was formerly a prominent member of the Baptist Church, at a time when Slavery existed in this State. The Church then, as now, was full of *practical atheists*, saying in her *deeds*, "Who is God that we should obey him?" It was full of *practical infidels*, as it is now, who practically deny the brotherhood of mankind. Priests then defended Slavery, as they do now, "divining lies for hire." It was such atheism, infidelity, anti-Christ, that drove the old gentleman out of the Church, and into his present frame of mind.

One of the most exemplary members of the Church, (held and used as a piece of merchandise by another brother,) by the name of Jethro, was compelled to toil six days in the week, and then go to church on Sunday without shoes, though the season was cold and frosty. Jethro felt that he had a right to so much of the avails of his labour, as would purchase him a pair of shoes, and accordingly took enough corn from the crib to purchase a pair. For this he was severely flogged, then led on foot by this Christian claimant on horseback, with a large hay rope around his neck, to the neighbour's, to make confession, and then excommunicated from the Church.—The old man, (on whom we called) after protesting in vain against Slavery, and such brutality on the part of the slave-owner, and the Church, in its endorsement of such an impious outrage against God and man, fled from such a cage of unclean birds, and has, in consequence of the continued impiety and phariseeism of the Church, been made what he is.

And what is he? So far as a man's life is an index of what a man is, he is a saint, compared with those who talk much about "Orthodox," "Evangelical religion," and yet are slaveholders, human butchers, their accomplices, and biblical defenders, "abominable, and *reprobate to every good work.*"

Thine, truly, for the truth that makes men free,

E. D. HUDSON.

African Colonization.

SOUTH HINGHAM, (Mass.) Sept. 10th, 1847.

FRIEND GAY:—Your readers are already apprized of *Old Hingham's* locality, and some of its eccentricities; and although it is not poetry, but simple fact, to say that the days of witches and wizards are here past, yet we now and then have a touch of the marvellous and preternatural. Hingham must yet have a niche in the Temple of Fame. She is destined, for aught we know, to be conspicuous in one of the greatest movements the world has ever witnessed. And, without further premising, let me say, that a magnificent project is on foot, for colonizing on the West coast of Africa, all the free people of colour here. Several gentlemen, deeply interested in this important and philanthropic enterprise, have lately invited the Rev. Doctor Humphrey, late President of Amherst College, in New Hampshire, to lecture to the citizens on this subject. We had the pleasure last Sunday evening, of listening to the Doctor on this somewhat dark theme, and we must say that as he proceeded, it grew dark exceedingly fast; for, as his information appeared to be principally on paper, and the shades of evening were fast hastening, I feared the poor coloured people might not be informed all about this new paradise which awaits them in "*their father land.*"

I am not able to inform you and your readers just how many *free* coloured people there are here who are residents (for, be it known, they are not *all free* from pecuniary and other engagements.) There is a difficulty, I conceive, in ascertaining the *precise* number who would be entitled to a *free passage* in the Doctor's mud-scow to this fair Elysium. However, as none are compelled to go, we are inclined to the opinion that the Doctor may be safe in mooring his scow into this port; but should it prove otherwise, and the fair promises held out to view tempt so many, that the Doctor's bread and cheese he had collected with so many prayers and tears, prove inefficient for this formidable group, I know of no other way than to allow these of the nearest kin to have the preference; and in order to do justice, our learned historian will have to study out the pedigree of each individual who may come to press his or her claims. There is another difficulty, I opine, in carrying this pious plan into execution. The Doctor sincerely thinks God never intended *any white* person should ever inhabit the least part of America. Now a difficulty will obviously arise here. We have many among us who are commonly termed *a mixed breed:* some more, and some less; and some of the native Indian descent; or what is supposed by some to be, a sort of adulterated *nigger breed*—their progenitors, once inhabitants of Africa, by some sort of hocus pocus process, at last found themselves on these inhospitable shores.

If these objections which seem to lie in the path of this great religious enterprise, should in any way paralyze their efforts in carrying it forward, it would be deeply regretted—by none more than ourselves. The gentlemen who have undertaken to emancipate Hingham of this class of degraded beings, are undoubtedly very benevolent, and withal, superlatively pious.

The reverend gentleman, at whose church the Doctor spoke, doubtless feels a glowing interest in this project. He has ever been much engaged in reforms after the pious plan of Father Abraham;—such, for instance, as the importance of wine at all scriptural feasting, and of returning all the fugitives to their patriarchal masters. He would not oppose, probably, "*their being seated on high, like the son of God, above the great congregation.*"

With such influences as these we may safely conclude, I think, that Hingham is destined yet to do something for benighted Africa. Undoubtedly, a meeting will be called soon by the philanthropic, when measures will be taken to forward this magnificent undertaking. As yet, the "niggers" have not moved in the matter.

There are many important considerations in perfecting this grand design, which remain yet in embryo.—The wise and judicious cautiousness of the Doctor in not permitting himself to be questioned on this subject, must account for the lack of details which I could wish to have given you. It has been more than half intimated, that to every definite number in each town, who may avail themselves of these fair prospects, there is to be sent one of the various professions to accompany them—a sort of patent medicine. In this particular, Hingham is pre-eminent. Madam Derbey having conferred on this town an everlasting favour by her sordid and mercenary disposition, we are enabled by this Academic Institution to furnish professions almost to any amount. One editor, and divinity to any amount we can spare. But I must here close. Should anything pertaining to the soi-disant philanthropists, or their scheme, be further developed, I will hasten to make your readers acquainted with the facts.

J. C.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 23, 1847.

Rev. Alexander Campbell in Scotland.

We learn from a number of the (Glasgow) Christian News, of September 2d, received by the Britannia, that our faithful and efficient coadjutors, the Anti-Slavery societies of Scotland, have given to the Rev. Alexander Campbell, the leader and founder of the sect known by his name in this country, such a reception, as, we trust, may always meet pro-slavery clergymen who present themselves as Christian ministers to the people of Great Britain and Ireland. "We have for a long time time," says the News, "had serious doubts about the genuineness of the religion of slave-owners, and we are now fully persuaded that the churches of America are the grand bulwarks of Slavery in that country." We shall rejoice with exceeding joy when this shall become the prevailing sentiment of the friends of the slave on the other side of the Atlantic. The Coxes and Deweys of the American churches, however much they may affect to despise the rebukes of the Abolitionists at home, where to be pro-slavery is to be respectable, are exceedingly sensitive as to the reputation which they may have abroad. In America, they oppose every form of Anti-Slavery agitation, because, till quite recently, the popular will has demanded that the subject should not be meddled with. But in Great Britain, their hearts are full of sympathy for the slaves. There is nothing they so much long for there as the redemption of their countrymen from bondage. They do not so much oppose the Abolitionists as keep aloof from them, because they doubt the wisdom of our measures. They are not only ready to adopt any plan for a successful and speedy termination of the "felon system," but it is a chief object of their prayers and thoughts, to discover such an one. We are glad to be assured by the reception which is now given to almost every pro-slavery divine who crosses the Atlantic and presents himself before the Christians of Great Britain and Ireland, that their professions are understood, and accepted for what they are worth. It is time that these lights in the American Church were taught to respect the Anti-Slavery movement in this country; and if its intrinsic worth as a great Christian movement, does not command their reverence, let the people of Great Britain show them by the estimation which *they* put upon their characters that no man has a right to call himself a Christian who is forgetful of the claims of a cause, which it is emphatically the mission of our age and country to conduct to a successful termination. And wo be to this people if they turn aside from the work which the Lord has given them to do. No man can hold himself excused upon any plea of the recklessness, the want of wisdom, or the fanaticism of others. If the Abolitionists have been wrong in everything else, they have been right in one thing, namely—that there can be no plainer Christian duty than that which every free man and woman in this country owes to his humble and oppressed neighbour, the Southern slave. He should not be excused who sits all the day idle.

On the 10th of August last, on the arrival of Mr. Campbell at Edinburgh, he was waited upon by a deputation of the Scottish Anti-Slavery Society, to ascertain whether his views on the subject of Slavery were the same as those published by him in the Millenial Harbinger, in April and May, 1845. The News gives from that publication the following extracts. They probably are familiar to many of our readers, but will bear repeating. In April 1845, he says:

"Is the simple relation of master and slave necessarily and essentially immoral and unchristian—as that, for example, of the adulterer and the adulteress? We are clearly and satisfactorily convinced it is not. It would be, in our most calm and deliberate judgment, a sin against every dispensation of religion—patriarchal, Jewish, and Christain—to suppose that the relationship of master and slave was, in its very nature and being, a sin against both God and man."

In May, of the same year, he declares further:—

"There is not one verse in the Bible inhibiting it, but many regulating it. It is not, then, we conclude, *immoral.*" "*The discipline of the Church is the only discipline under which Christian slaves can be placed by Christian masters.* If they will not faithfully serve their Christian masters, 'who partake of the benefit' of their labours, then are they, after proper instruction and admonition, to be separated from the Church, and to be put under whatever other discipline a *Christian* master, under the existing laws of the State, may inflict." "To preserve unity of spirit among Christians of the South and of the North is my grand object, and for that purpose I am endeavouring to show that the New-Testament does not authorize any interference or legislation upon the relation of master and slave, nor does it, either in letter or spirit authorize Christians to make it a term of communion. *While it describes the duty of both parties, masters and slaves, it sanctions the relation,* and only requires that these duties be faithfully discharged by the parties; making it the duty of all Christian churches to enforce these duties, and to exact them under all the pains of Christian discipline, both from the master and from the slave—leaving it to the Lord to judge, correct, and avenge those that are without."

Here certainly was reason enough why Abolitionists of Edinburgh should ask of Mr. Campbell whether his views remained unchanged. He presented himself to them as a Christian teacher, and they very naturally wished to know if he still held opinions so eminently unchristian. They were satisfied that he did, and "a caveat was accordingly forthwith issued, cautioning the citizens of Edinburgh, to beware of the leaven of pro-slavery imported from Virginia, in the person of Mr. Alexander Campbell." The Anti-Slavery spirit of the people was aroused, and the Secretary of the Society challenged the reverend gentleman to a public discussion to vindicate himself, if possible, before an Edinburgh audience. This he declined to do, but offered to discuss the subject in the public prints. He afterward, however, set forth his views in a lecture on Slavery on the 13th ultimo. This lecture, the News says, has been industriously circulated by his friends. It gives two extracts, and first what "he himself teaches:"

"For myself, I greatly prefer the condition and the prospects of the free to the slave States, *especially as respects the white portion of the population.* MUCH AS I MAY SYMPATHIZE WITH A BLACK MAN I LOVE THE WHITE MAN MORE. As a political economist, and as a *philanthropist*, I have many reasons for preferring the prospects and condition of the free to the slave States; BUT ESPECIALLY AS A CHRISTIAN, I SYMPATHIZE MORE WITH THE OWNERS OF SLAVES, THEIR HEIRS AND SUCCESSORS, THAN WITH THE SLAVES WHICH THEY POSSESS AND BEQUEATH."

And then his view of what the Bible teaches:

"From all these views and convictions, from my understanding of the Bible, Old Testament and New, from the whole genius and spirit of Christianity, as indicated by its Founder and by the apostles, I am constrained to take the position I now occupy, and, therefore, I affirm the deep and solemn conviction, that any Christian man who exacts more from master and slave than the duties enjoined upon each toward the other, as these duties are developed and defined in the Holy Scriptures, as a term of communion in the Christian Church, does that which neither Jesus Christ nor any of his apostles has authorized him to do, and makes himself a transgressor of the law of Christ."

Upon this the News says:

Overlooking the dangerous doctrine taught in this passage, it is a piece of sophistry from beginning to end; an entire begging of the question. The duties enjoined upon masters and slaves, each towards the other, as these duties are developed and defined in the Holy Scriptures, is the very point upon which we disagree. We would say, that if the master were to obey the rule of Scripture, in rendering unto his slave that which is "just and equal," he would immediately emancipate him. Mr. Campbell says, that in no case is he master commanded to emancipate his slave. Here, then, Mr. C. and we are entirely at issue. We affirm that the whole genius and spirit of Christianity, as indicated by its Founder, and by the apostles, instead of sanctioning and sanctifying slaveholding, frowns upon and forbids it under the most terrible responsibilities. What! Christianity approving and baptizing Slavery! Heaven's light shedding its sweet influences upon the lake of perdition! Christ walking in sweet concord and fellowship with Belial! Nay, as soon shall that "spirit accursed" be admitted to tread the golden streets of the New Jerusalem, and to lave his burning brow in the pure river of the water of life, and to hold sweet converse and fellowship with the spirits of heaven before the throne, as that the spirit of Slavery and the spirit of Christianity can associate, and co-mingle, and co-exist.

"We have no doubt it will be said," adds the News, "by Mr. Campbell's followers, that we are misrepresenting his views upon this great question. We appeal to the lecture now before us, and also to the following quotation from a pamphlet published in Boston, United States, in this present year, entitled, "The Church as it is," by Parker Pillsbury. At page 60, we read as follows:

"THE CAMPBELLITES OR DISCIPLES.

"These are most numerous at the West and South.—They are slaveholders and slaves. President Shannon, Bacon College, one of the most eminent of this sect, concludes a Bible argument in favour of Slavery thus:—

"'Thus did Jehovah STEREOTYPE HIS APPROBATION OF DOMESTIC SLAVERY, *by incorporating it with the institutions of the Jewish religion, the only religion on earth that had the Divine sanction.*'"

The News, then, to set more fully before its readers the position of Mr. Campbell, quotes the passages we have already given from the Millennial Harbinger, and closes its article as follows:

"Mr. Campbell says, that from his understanding of the Bible, Old Testament and New, he is constrained to take the position he now occupies. But we cannot forget that Mr. Campbell has studied the Bible amid the baneful influences of Slavery, and therefore we cannot take his interpretation as the mind of the Spirit on this subject. We have some hope, however, that he will see the matter in a new light, and that he will carry home with him some of the true Anti-Slavery spirit that animates the heart of dear old Scotland; at least, that he will be able to tell the churches in America, that the Christians of Scotland will have NO FELLOWSHIP WITH SLAVEHOLDERS!"

A similar reception to that in Edinburgh met Mr. Campbell in Glasgow. Our watchful friends of the Emancipation Society, on his arrival there to give a series of lectures on Evangelical Reformation—a subject upon which, one would suppose, he might from personal experience be a most efficient lecturer—had posted a large bill warning the citizens against him, as one who was "the friend of the slaveholder and manstealer." Before proceeding with his first lecture he endeavoured to remove the stigma of pro-slavery which had been fixed upon him both in Edinburgh and Glasgow, and declared that the opposition he met with arose, not from any love to the slave, but to prevent the progress of the Evangelical Reformation which he advocated. Adverting to the challenge which had been given him in Edinburgh, he said that it was not given till after it was known that his time was pre-occupied. He challenged any person to meet him now upon that subject, in discussion in the public papers, or in debate. How much sincerity there was in his allegation that a want of time prevented him from meeting his challenger in Edinburgh, we may judge from the fact, that he attached as a proviso to his own challenge in Glasgow, that the debate should take place in *Liverpool*, between the 24th and 27th of September! At that time, he said, he should embark for the United States.

We wish our Scottish friends an equally speedy and happy deliverance from every pro-slavery American divine who shall have the hardihood to visit them for the purpose of enlightening those benighted regions upon the necessity of Evangelical Reformation.

Illness of Mr. Garrison.

Since the Buffalo paper, from which we make an extract in another column, was received, we find in the Cleveland True Democrat the following paragraph:

Mr. Garrison was so unwell as to be unable to proceed to Buffalo with his friends on Monday last. He is now at Mr. Jones's, a citizen of Cleveland, quite low with the bilious fever. Visiters are prohibited by his physician from calling upon him.

Those who know Mr. Garrison, and his fondness for social intercourse, will not be alarmed at the prohibition of his physician. We cannot believe it to have been anything more than prudent caution. The Democrat containing this paragraph was received on Monday, and as we have heard nothing since, we have every reason to hope that he is recovering. We will not indeed allow ourselves to entertain, for a moment, any fear as to the result of his illness. *His* work is not finished.

☞ We find in an English paper the following item from the Liverpool Albion:

Equality!—The Rev. M. M. Clark, a coloured gentleman, minister of the African Methodist Episcopal Church, states that he has travelled in Britain one year, and has received the most friendly attention. Just as he has turned his face toward "the land of the free," having purchased a cabin passage in the ship Constitution, he is informed by the captain of that vessel that the owners would not tolerate such a passenger in the first cabin. Mr. Clark is a free citizen of the United States.

Whether this ship is one of the regular line or not, we do not know. Mr. Clark, however, should have better understood the institutions of the country of which he has the honour to be a "free nigger"—there is no such being known where he came from, as a free coloured *citizen*—than to have applied for a passage on board a ship bear the name of the *Constitution*. The Captain acted strictly in accordance with the principles of the instrument after which his ship was named, when he turned the "nigger" out of her. "No niggers allowed here," is the first great principle of that palladium of our liberties.

THE ELECTIONS.—In Maine, the Democratic Governor is re-elected. The Congressional delegation stands six Democrats, and one Whig.

The Montpelier Watchman and Gazette gives the following as the result for Vermont:

Eaton, Whig	19,263	Dillingham, Loco	16,099
Brainerd, Liberty	5,628	Native, and Scat.	107

Senators 21 Whig, 9 Loco. Whig majority 12.
House, Whig 102; Loco 81; Liberty 20.

JUDGE JAY, in a letter to the Emancipator, says that in his "opinion the Liberty League is, and must be in its practical operation, adverse to the interests of the Anti-Slavery cause."

☞ A NEW ANTI-SLAVERY PAPER, called the CRISIS, it is said, is to be established at Moundsville, Western Virginia. By a private letter from a friend in one of the slave States west of the mountains, we understand that a systematic and united movement among the enemies of Slavery in all that section of the country is maturing.—The Crisis is its first fruit. God speed them.

DEATH OF SAMUEL YOUNG.—Many persons who met with Samuel Young on his recent errand of mercy to Canada, and those who knew of it, will learn with deep regret that he died at Dawn, in that province, on Thursday of last week. He has left a widow in feeble health, and in danger of blindness from an affection of the optic nerve, with several young children, and in an almost destitute condition. Their case is one eminently deserving the consideration of the charitable. Those who know the circumstances which led him northward—and it would not be prudent to state them publicly—are not all aware, probably, that he received no remuneration whatever for his services.—The fever of which he died, was taken on his return. Something, we trust, will be done by those who understand the object of his errand to Canada, and those who wish to know it, may, by inquiry of us. Among the children, is a lad of fourteen, for whom a place is wanted on a farm. We trust that this simple statement will be a sufficient appeal in behalf of the widow and orphans of one who was ever ready, even at great self sacrifice, to lend a helping hand to the hunted and houseless.

P. S. Since the above was in type, an article in the Toronto Banner has been handed us, which makes all further concealment unnecessary. Mr. Young's visit to Canada was to act as guide and protector to Isaac Brown and his family. Brown, it will be remembered, was claimed as a slave in Philadelphia last spring, and escaped the clutches of the slaveholders only o h the ingenuity of his counsel, Charles Gibbons. It was thought unsafe that he should remain in the States, for no efforts, it was known, would be spared to recapture him. On their arrival in Canada, Young proceeded immediately to Lord Elgin, and acquainted him fully with all the facts in the case. It was well he did so. Two days after, messengers arrived with a requisition from the Governor of Maryland for Brown on a charge of murder. It was of course denied. The Toronto paper publishes the facts, that they may be widely known through the Colony, and the magistrates be enlightened as to the circumstances, in case Brown should be brought before them charged with any offence, for the purpose of gaining possession of, and kidnapping him.

The friends of Brown, while they rejoice that he is at length safe, through the foresight and prudence of his protector, Young, will not, we hope, forget the widow and the children of him who has thus fallen a sacrifice to his own generous interference, to save a persecuted and oppressed man.

To Correspondents.

A correspondent in Haverhill, Mass. who says he is a Whig—we know he is a good fellow—calls our attention to a notice in the Emancipator of Corwin's anti-War speech. He says:

"These remarks occur in the Emancipator, in relation to the masterly, statesmanlike, and truly patriotic and honest speech of Hon. Thomas Corwin, of Ohio, delivered in the Senate at the last session of Congress. I believe, Mr. Editor, you published the chief part of this speech in the Standard, with some very proper and complimentary remarks in allusion to it. Read (with me) the ineffably "frothy" and *slimy* notice of this speech, and blush at the egregious effrontery and ignorance displayed by this writer:

He made a pretty bold speech—a florid, frothy declamation, a very unstatesmanlike speech, on the subject of the war—taking positions entirely antagonistical to those of *all* the leaders of the Whig party. And it was so unlike himself, and so little sustained by any *action* of his own, or by the current of his political history, as to give no small ground for the suspicion that the speech itself was a mere feint, understood and approved by his associates, Webster, Mangum, and the like, to keep the anti-War Whigs quiet in the ranks. At any rate, this is the principal effect of the speech.

"There—if such stuff as the above is not the very quintessence of demagogueism, we should like to know what is."

N. H. of R. His paper was stopped soon after it was subscribed for, by *order of the Postmaster*. He shall receive his full year from this date.

G. K. R. We are obliged to him for his letter. The office is under the entire control of the printer, and a letter to him would get all the requisite information.

J. H. in last week's paper was meant for J. W.

H. W. G. We welcome him again to our columns, but must crowd him out till next week.

E. G. The package was just a day too late for the packet of the 16th. It must wait till the 24th. He will remember that packages sent by that conveyance, reach us on Friday morning.

F. D. We wrote him at length at Waterloo and hope he received the letter. If we do not hear again, we shall drop him a line at A.

S. P. The request shall be attended to next week, which we suppose will answer just as well.

THE TRUTH FOR ONCE.—The papers are telling a story, believing, some of them, no doubt, that it was as they call it, an "awkward mistake," while others are laughing in their chairs, at the sly joke they are perpetrating. For our own part, we see neither joke nor mistake about it, but think it as solemn a truth as was ever uttered; and we rejoice with our whole heart that it was told where it was, and has been engraved in stone. May it be blessed to the people of that country. Here it is. We give it as as we find it told in the papers:

AWKWARD MISTAKE.—A fine stone church was lately built in Missouri, upon the façade of which a stone cutter was ordered to cut the following as an inscription: "My house shall be called the house of prayer." He was referred for accuracy to the verse of scripture in which these words occur, but unfortunately he transcribed, to the scandal of the society, the whole verse: "My house shall be called the house of prayer, *but ye have made it a den of thieves.*"

☞ The (Cleveland) True Democrat says that Frederick Douglass is to start a new paper in C

apparent. The style is not always in the best taste; but it has the merit—which is, after all, the greatest—of conveying a true impression of the mind of the writer. We sometimes wish, while reading, that she might realize what she sometimes asserts, that one may be a good Christian and very little of a sectarian; but that she is a good Christian, literally obeying the precepts of her Lord and master, as few have done in these latter centuries, in going about and doing good, and preaching the Gospel to the poor, no one can deny who will read a dozen pages of her book. We cannot always unite with her in condemning the people who received her coldly, considering the plight in which she must have presented herself before them, and how suspicious they must have been of the account she gave of herself. But we have no doubt she has far more reason to complain, and could tell much more of personal suffering than appears in the book. The reader too, will sometimes tire of the sameness of the tale; but he is never fatigued with long reflections upon the causes of the present condition of Ireland. She presents him with the facts, and leaves him to draw his own conclusions.

The book is altogether a remarkable one, as well in its execution, as the record of a remarkable experience. It was evidently written for the Irish, themselves, but cannot fail, we trust, to influence the people of this country. The more we know of the character and condition of the thousands who are every month seeking an asylum among us, the better; and we hope the work may do something to dispel and counteract the hostile feeling which is felt to a great degree in this country towards an oppressed and suffering people.

Letter from Frederick Douglass.

NO. IV.

Still Westward.—Devotion of the General Agent to the exigencies of the cause.—Proof of the wisdom of Bishop Meade.—The Steam-horse.—Queer way of showing kindness.—The power of Ohio.—Their Black Laws.—Prohibition of coloured testimony.—Effect of it.—Profound Agitation.—Influence of it in Kentucky and Indiana.—Meetings at various places.—Lucretia Mott at Salem.—The "Buckeyes".

CLEVELAND, (O.) September 17, 1847.

MY DEAR FRIEND:—Mr. Garrison and myself are still pursuing our Western course, and steadily persevering (though much worn with our labours) in the fulfilment of our appointments, which are only like angels visits in that they are "far between." Our industrious and devoted friend, the general agent, in making our appointments thus far, has studied more the wants of the cause than the weakness of our frames. We have an appointment for every day, and some of these are thirty and forty miles apart. I know that these distances will appear quite paltry to our Eastern friends, in the land of railroads and steamboats. But as the Rev. Bishop Meade says, in his celebrated sermon, on reconciling slaves to *evangelical floggings*, "if you consider it right you must needs think otherwise of it." We are carried by horses, fed with corn instead of fire—bone instead of iron. And you know, as said a certain rather windy orator, when a locomotive passed the house in which he was holding forth, and completely drowned his voice, "*wind* must yield to the superiority of *steam*." We have any number of railroads, but they are quite similar to those you passed over four years ago, during the ever memorable "One Hundred Conventions." The mention of these conventions will be sufficient to initiate you into some of the hardships of our journey.

The enthusiasm of our friends, out here, is glorious.—They cannot wait for our arrival into their towns, but come twenty, thirty, and even forty miles, with their own teams, to meet us. They generally commence their kind communications to us by giving us some idea of the great importance of their locality, and of the importance of being promptly on the ground, and occupying every available moment in the propagation of our principles and measures; and when we are about to leave we are sympathetically informed, sometimes by the same persons, that we are fast wearing ourselves out, and that we ought to stay a day or two longer, omitting some appointment ahead, and thus secure time for necessary rest. These speeches, though somewhat inconsistent, are the natural outpourings of kind hearts. Thus far, we have resisted this sort of eloquence, and fulfilled all our appointments. Since the meetings at Medina and Richfield, of both which I believe you have been informed, we have held four meetings at Massillon and four at Leesburgh. Our meetings in these places were not so large as those held in other parts of this State, yet they would appear large in any part of New-York or New England.

This State is very justly called the giant of the West. Everything connected with it is on the most gigantic scale. She is a giant in population, in energy, and in improvement. She possesses, too, those moral elements of greatness which might easily make her the pioneer State, in resisting, successfully, the aggressions of Slavery on the North, and leading the way to the redemption of millions in the South. Her contiguity to a slave State gives her many advantages over States more removed from Slavery. Ohio may, if she will, abolish Slavery in Kentucky, and Western Virginia. At present her hands are tied,—the fetters of Slavery are on her giant limbs,—she is corrupted by Slavery. The moral pestilence that walketh in darkness along her southern border, has spread blight and mildew over her legislation. Her statute-book is polluted,—she is disgraced by her villainous black laws. Let her repeal those infernal laws—blot them forever from her statute-book, and thus cease to afford impunity to every white ruffian who may desire to insult, or plunder, who may desire to rob, or commit other outrages on her coloured population, and her power to do good would become apparent, and her moral greatness would be equal to her numerical and political strength. Till this is done, she is not in a position to exert much moral influence on the South. Before she can ask freedom for the coloured man of Kentucky, she must do justice to the black man of Ohio.

You are aware that what are called the black laws of this State, disallow and prohibit the testimony of coloured persons against white persons in courts of law. By this diabolical arrangement, law, as a means of protecting the property and persons of the weak, becomes meaningless, since it gives a "Thug" commission to any and every white villain, and permits them to insult, cheat, and plunder coloured persons with the utmost impunity. A score of facts might be mentioned of cases where persons having the fortune to have a white skin, have, in the presence of coloured persons, taken away their property without remuneration, and the guilty persons could not be brought to condign punishment, because their victims were black.

These shameful laws are not the natural expression of the moral sentiment of Ohio, but the servile work of pandering politicians, who, to conciliate the favour of slaveholders, and win their way into political power, have enacted these infernal laws. Let the people of Ohio demand their instant repeal, and the complete enfranchisement of her coloured people, and their gallant State would speedily become the paragon of all the free States, securing the gratitude and love of her coloured citizens, and wiping out a most foul imputation from the character of her white citizens. She might then well boast that *justice* within her borders, like its author in Heaven, is without respect to persons. I may mention that our friends here have it in contemplation to get up an agitation this winter, against those laws, which it is hoped will end in their repeal. Should they succeed, a staggering blow will be given to Slavery in Kentucky. The slaveholders will begin to feel that the North is fast combining against them, and must soon make their calling a bye-word and a hissing throughout all the land. Should Ohio take the step, Indiana may follow; this done and Kentucky is forsaken. The work must be done soon, or the moral effect will be lost; for the time is coming, when it will be but small work to repeal such laws, even in the slave States. The power to do good, if not soon embraced, must soon be taken from the North.

Since the above was written, we have held meetings at Salem, New Lisbon, Ravenna, Warren, and Cleveland. Our meeting at Salem was a great one—in some respects the greatest of the series. It was held two days, commencing Saturday morning, and continuing till late Sunday afternoon, deepening in interest to the last. In addition to the lofty appeals and powerful eloquence of Messrs. Garrison and Foster, we had with us, James and Lucretia Mott. I have never seen Mrs. Mott under more favourable circumstances. It was admirable to see her rise up in all her elegance and dignity of womanhood—her earnest but tranquil countenance, overshadowed and animated with the inspiration of sincere benevolence—at once arresting attention, dispelling prejudice, and commanding the entire respect of the assembled thousands. A slight pause, and all eyes are fixed, and all ears turned—a deep stillness pervades the audience, and her silvery voice, without effort or vehemence, is distinctly heard, even far beyond the vast multitude. Her truthful words came down upon the audience like great drops of summer rain upon parched ground. Mrs. Mott attended the meetings at Warren, Ravenna, and New Lisbon, and greatly added to the interest of the meetings in all these places. She parted with us at Ravenna, and pursued her course toward Indiana, where she is intending to hold religious meetings. Our meetings in this place have been well attended, and exceedingly spirited, and nothing occurred (as we somewhat feared from intimations thrown out in the Plaindealer) to mar the harmony and beauty of the occasion

We shall leave here this morning for Buffalo, N. Y where our next meeting is to be held. But one hasty word before we leave, with respect to western hospitality. Our tour thus far has been made very agreeable and happy by the noble generosity, and the kind and affable deportment of all with whom we have come in contact. There is nothing mean, narrow, or churlish about a true Buckeye—find him where or how you will, rich or poor, in a miserable log cabin, or a magnificent mansion, he is the same open, free, and truly generous man. Agreeing with or differing from you, of the same religious faith and politics, or differing from you in both, it makes no difference. Once make him feel you are an honest man and you are welcomed with all the fullness of genuine hospitality, to his heart and his home.

"I ask not for his lineage
I ask not for his birth
If the stream be pure what matters it,
The source from which it burst."

Since we have been in this State, we have been as warmly welcomed and as cordially received at the homes of Liberty party men, as by Old Organizationists; and so may I say of Whigs, and sometimes Democrats. And in no case was there unfaithfulness or shunning to declare the whole truth, with reference to each and all these parties.

F. D.

From our Boston Correspondent.

NO. XXII.—CONCLUDED.

Commencement at Cambridge.—Historical interest of Town. — Revolutionary Associations. —Washington's Elm.—General Ward's Quarters.—General Warren.—Washington's Head-Quarters. — Elmwood. — Loyalist memorials and traditions.—Mount Auburn.—Cockney Cemeteries. — Commencement Exercises. — Phi Beta Kappa and Mr. Marsh's Oration.—Exclusion of Wine from the Dinner.—The Correspondent at Providence.—Commencement at Brown University. — Amos A. Phelps.—Early fidelity, temptation, and fate.—Mr. Leavitt giveth up the editorial ghost.—The Correspondent chanteth a Requiem, and preacheth a Funeral Discourse, with an Improvement.—Captains scarce.—Quakers shy.—The Command in Commission.—"Too good for such a Bread!"—The Correspondent boasteth himself of what he could do, but forbeareth, &c. &c. &c.

BOSTON, September 10, 1847.

Commencement has come and gone, since you last heard from me. This is always a pleasant Festival, bringing together as it does so many old friends, and noticeable people from all parts of the country. Cambridge is an historical place, too, and is, therefore, an interesting place to visit, independently of personal associations. The University itself is one of the greatest Facts of New England history, and conducts the mind back ward, through all its vicissitudes, to the day of small things, when it was first established.

Then the town is a monument of the early days of the Revolution. Three of the College Halls now standing, were converted into barracks by the necessities of War. The College was broken up. "*Musæ inter arma silent.*" The muses held their peace amid the din of arms, and abandoned their retreats to the rough soldiery. The Common, of late years fenced in, was then the open parade-ground, the *place d'armes*, of the Continental troops; and there, on the opposite side to the Colleges, stands the noble old elm under which Washington's commission was read, and he first drew his sword as Commander-in-Chief. That gable-roofed house to the westward, was the head-quarters of General Ward, the first Commander of the besieging army. The road which leaves it on the right, saw the march of the British troops to Lexington, and their return from it discomfited. By the other, leaving it to the left, the American soldiers took up their march for Bunker's Hill. That house, too, was the last one which General Warren was in, on that fatal morning. This fact I had from the lips of an aged lady, just deceased, who was of the party of friends of whom he there took leave, when he proceeded to the field of battle.

If you take the beautiful road to Watertown, you soon come to the fine old mansion, which was Washington's Head Quarters, while the army was at Cambridge. It remains in much the condition it was when he lived there, and is now the residence of the poet Longfellow. Half a mile further on is Elmwood, the beautiful abode of the poet Lowell. Both these houses, and many others, were the country-seats of some of the old Tory families, whose estates were forfeited by their outlawry. Many a romantic tradition has come down to the curious in such lore, of which those old houses were the scenes. Then there is Mount Auburn, one of the most beautiful sites in creation for the habitation of the living, but which is now abandoned to the dead. It *has* been said, to be sure, that there were so many mosquetoes, that none but dead people could live there. It is still a beautiful place, in spite of all the neighbouring city has done to *cockneyize* it. It is not much matter where one returns to dust; but, for my own part, I think there is as "snug lying" in an old-fashioned country church-yard, where your forefathers mouldered before you, as in any Cockney Cemetery of them all.

The Commencement was as crowded as usual, and the performances had the usual average of merit. The Phi Beta Kappa Society held its Anniversary the next day, as usual, and had a very admirable oration from the Hon. George P. Marsh, M. C. of Vermont. It was favourably distinguished from the mass of Phi Beta Discourses, by being neither a Unitarian Sermon, nor a Fourth of July Oration. It was a scholar-like production, on the Extent of Knowledge, full of thought, and vigorous expression. But people have got so used to be fed with chaff, that some of them did not know what to make of good, merchantable wheat. They thought it *heavy*. You will be glad to hear that the society, by a large majority, voted to exclude wine from their dinners hereafter, and this was done for the first time this year. And it was acknowledged to have been one of the most brilliant and *merriest* convivial occasions within the memory of the oldest member. It is to be hoped that their next step will be to abandon their childish badges, and absurd and mischievous exclusiveness, and either become, or give way to, a society that shall embrace all the Alumni of the University.

Being in the mood of attending Commencements, I went, for the first time, to that of Brown University, at Providence, the next week. The whole town seemed to be alive on the occasion. Indeed, I was told that it is the great holyday, not only of the town, but of the State. The situation of the Colleges is noble. The Library is said to be the second in value, though not in size, in the country. The performances were highly honourable to the scholarship, the general information, and literary taste of the graduates. The Dinner in the Commons' Hall was the very best public dinner, collegiate or otherwise, that I ever saw, and it was distinguished from that at Cambridge by the introduction of toasts and speeches. Mr. Wheaton, late minister to Berlin, Judge White, of Salem, Mr. Secretary Palfrey, and Mr. Charles Sumner, of Boston, and other gentlemen, made excellent speeches. After dinner, Mr. Wheaton delivered an able address before the Phi Beta Kappa Society of Rhode Island, on "Germany." And the day concluded with a brilliant party at the elegant mansion of the President.

Since I wrote last, you have had occasion to mention the death of the Rev. Amos A. Phelps. I rather think you did not know him personally; at least, in his best days. He was an uncommonly interesting person in the days of his early fidelity and devotion to the Anti-Slavery cause; and he did good service during the first portion of his public labours, as General Agent of the Massachusetts Anti-Slavery Society. I knew him well at that time, and also during the last months of his agency when the Evil Principle was striving with the Good for the mastery of his soul. They were months of great suffering to him, obviously. His religious *caste* strove with his Anti-Slavery Fidelity, and, after a severe struggle, it was triumphant. The sacrifices which he made, sacrifices of "the dearest things he ow'd," to the unrelenting spirit of sectarianism, the part he took in New Organization in this State, and in the dishonest doings at New-York, in 1840, they are part and parcel of Anti-Slavery history. He did all that was demanded of him by the Evangelical Rabbies, and they rewarded him with falsehood, neglect, and contempt. Well as they loved the treason, he and all who acted with him found, they hated and despised the traitors better that had been their tools. From that day, his look was as of another man. The iron had entered into his soul, and it embittered, and, I believe, shortened his life.

And this reminds me of the more recent editorial demise of the Rev. Joshua Leavitt. His example is not a less instructive one than that of Mr. Phelps. He has left the Emancipator, after seven years hard work, because he cannot get his bread out of it. Verily, he hath his reward! You know it is a saying among sailors, that "no ship was ever yet run away with from her owners to a profit." And they have also a proverb touching the fate of a vessel which the rats are leaving. I accept the augury, and wait patiently for the time when, to use the expressive language of Captain Cuttle, in the last Dombey, "broadside to she broaches, and down she pitches, head foremost!"

Mr. Leavitt is a man of considerable ability, and of great industry, which he diligently used in trying to keep the head of the American Anti-Slavery Society's ship Emancipator, of which he had obtained possession, (we all know how,) to the wind. But it was of no use.

"Down drop't the wind, the sails drop't down,
'Twas sad as sad could be!"

And, at last, at the age of fifty-four years, he has to betake himself to making school-books for a living! It is a pity that he had lived so many years without learning that the way of the transgressor is hard. His case is one deserving, not of sympathy, certainly, but of commiseration. He will have the best wishes of all of us for his success in any honest attempt to earn a livelihood.

It does not seem very easy to get another commander for the crazy, ricketty, piratical craft he has abandoned. To be sure, the valedictory of the last Captain was no very encouraging to a new adventurer. Mr. Whittier has been talked of; but has not, as yet, taken the command. It is to be hoped that this may be owing rather to a conscientious recollection of the Queries read in the Monthly Meetings, as to "Friends being concerned in property suspected to be run," rather than to the badness of the pay. The Captaincy is, therefore, put for the present into Commission. And of the Commissioners, I am sorry to say that SAMUEL E. SEWALL is one. I grieve to see an honourable name like his (and one which he has done so much to honour) placed in such a concatenation, and in such company.

I might proceed to compare the prosperity of Old and New Organization since the time of the Apostacy, in illustration of the proverb that honesty is the best policy. To show that while the last is bankrupt, the former has always paid its way honestly, supplied the moderate support asked by its editors and agents, and maintained its instrumentalities. But I have already devoured the lion's share of your columns. I think I need not have complained, at the beginning of my letter, of having nothing to say. But it is with letters as Beppo says it is with stories, they

"Somehow lengthen when begun!"

D. Y.

This Week's Paper.

FOURTH PAGE.—*Poetry:* The Choice. *Miscellany:* A Tale of the Times of the Martyrs; A Life of Shelley; Interview between Charles II. and William Penn, in 1681; Cheap Newspapers; Gleanings from Foreign Papers.

FIRST PAGE—*Pro-Slavery:* Slavery and the Church; Douglass and Garrison; The Carlisle Riot Case; The Work to be Done in the Southwest; North and South. *Selections:* An Address, &c.; Interesing Correspondence; American Presbyterians and Slavery.

SECOND PAGE.—Douglass and Garrison; Ultra Abolition Discussion; Liberia. *Communications:* Voice of '76; Letteufrom Dr. Hudson; African Colonization.

GENERAL INTELLIGENCE.

Foreign.

Later from Europe.

Steamer Union at New York.—Steamer Britannia at Boston.

Since our last, we have by these steamers news from Europe to September 4th.

The market for provisions and cotton continues to decline. The following is the Tribune's table:

Per Britannia, September 4.

United States Wheat, per 70 lb.	1 56 a 1 80
United States Flour, per bbl.	5 78 a 6 02
Indian Corn, per qr.	6 24 a 7 44
Indian Meal, per bbl.	3 36 a 3 60

Per Caledonia, August 19.

United States Wheat, per 70 lb.	81 87 a 2 04
United States Flour per bbl.	5 74 a 6 38
Indian Corn, per qr.	6 00 a 7 20
Indian Meal, per bbl.	2 88 a 3 44

Per Guadalquiver, August 13.

United States Wheat, per 70 lb.	2 04 a 2 16
United States Flour, per bbl.	6 24 a 6 48
Indian Corn, per qr.	6 24 a 7 20
Indian Meal, per bbl.	3 56 a 0 00

The monetary crisis increases. The failures among the merchants of London and Liverpool continue. The bills of Prime, Ward & Co. of this city—who failed last week—which were protested, have, we learn by the Britannia, since been honoured.

Mexican News—Further Particulars of the Late Battles.

In the New Orleans Picayune of the 9th, are some details of the late battles, the news of which arrived as our last was about to go to press. We copy from the Picayune:

Gen. Scott's vanguard arrived at the hacienda of Buena Vista on the 10th of August, five or six miles this side of Ayotla, reaching the latter place on the following day, as we infer from a letter to Gen. Valencia. Gen. Scott does not appear to have advanced any farther than Ayotla on that route—the main one from Puebla to Mexico which was defended by the formidable works at Penon and Mexalincingo. He turned abruptly to the south from the main road, and proceeded to Chalco, on the eastern side of the lake of that name, and skirting the lake, passed round its southern extremity, and then turned and proceeded in a northwesterly direction toward the city of Mexico, by the way of San Gregorio and Santa Cruz, till he struck at San Augustin the great southern road which leads direct to the city, lying nine miles to the North. This road was defended by works at San Antonio, about three miles of San Augustin, and again by still more formidable works, about three miles farther north, known as Churubusco or San Pablo. Instead of advancing directly north upon San Antonio, Scott turned that position as well as Churubusco, by a road striking off to the west, which was defended by strong works at Contreras, which is three miles west of San Antonio. From Conteras the road leads to San Angel, and thence back into the main road again. This operation was executed by Brigadier Gen. Smith in the most brilliant manner—Contreras being carried early on the morning of the 20th. This point gained, Worth pushed on against San Antonio, and the main body of the army toward Churubusco by way of Contreras and San Angel. How San Antonio was carried by Worth and how the whole army then fell upon Churubusco and drove the enemy from his works, and completely routed him, the letters we give in other columns sufficiently tell. We are in hopes the very rough sketch we give will enable the reader to comprehend the general outline of Scott's route; it is not to be relied upon for accuracy of detail.

We would here correct ourselves for giving expression to the opinion yesterday, that the city of Mexico was not at our mercy. We so stated upon the most hurried perusal of a portion of our letters. Upon a more mature and thorough examination of them and of the Mexican papers, we are satisfied that Santa Anna's defeat was as complete as the earlier accounts represented. It seems to have been entirely optional with Gen. Scott whether to march into the city and occupy it or not. Our letters abounds in criticisms upon his course in this particular, which failed, if we judge aright, to command the general approval of the army. Straitened for room to day; we do not offer any other comments upon his course in tendering an armistice than are contained in Mr. Kendall's letters, to which we would particularly refer.

General Items.

Chicago Harbour and River Convention.

The Executive Committee of the Chicago Harbour and River Convention met at the Astor House, in this city, on the 18th instant. As their proceedings are of general interest we give below the resolutions passed:

Resolved, That the proceedings of that portion of the Executive Committee which assembled at Chicago, apportioning the duties to be performed among sub-committees, be confirmed, except as hereinafter modified, and that their reports be addressed to the Chairman of the Select Committee mentioned in the next resolution. That the sub-committees therein named, be authorized to divide and apportion the matters referred to them, furnish distinct reports if they think proper, and make such other arrangements for the transaction of their business as they may deem expedient.

The followings are the proceedings referred to:

"For the purpose of enabling the Committee to act with the greatest efficiency in the discharge of their duties, it was proposed that the country should be divided into convenient districts, and that certain members of the Committee should be specially assigned to the duty of collecting and preparing the information required by the resolution of the Convention, in those districts. It was, therefore,

"Resolved, That the district of Buffalo and Lake Ontario be assigned to John C. Spencer; the shore of Lake Erie, from Cleveland to Sandusky Bay, to I. L. Wetherly, of Cleveland; the ports of Michigan, to David A. Noble and Joseph R. Williams, of Michigan; the ports on the Lake shore of Illinois and Indiana, to Jesse B. Thomas, of Chicago; the Lake ports of the Territory of Wisconsin to Rufus King, of Milwaukee.

"The above persons, respectively, to obtain the information required by the resolution of the Convention, in their respective ports and districts, for that purpose to employ such and so many sub-agents as may be necessary; the information to be communicated to the Chairman by the first day of January next. That the gentlemen designated for Cleveland, Michigan, Chicago, and Milwaukee, be requested to meet at such time and place as shall be agreed on by them, or appointed by Judge Thomas, sometimes on November next, to compare their results and reduce them to form.

"That Thomas Allen of St. Louis, James Hall of Cincinnati, T. J. Bigham, of Pittsburg, James Guthrie, of Louisville, and Wm. B. Ewing, of Iowa, be a sub-committee to collect all the facts required by the resolutions of the Convention, so far as relates to the Mississippi and its tributaries, and report the same to the Chairman in a form to be presented to Congress by the first day of January next.

"That Mr. Abbot Lawrence, of Boston, Alexander Duncan, of Rhode Island, John Page of New Hampshire, Thos. W. Williams, of Connecticut, Samuel B. Ruggles, of New-York, S. C. Johnson, of Pensylvania, and Thos. B. King, of Georgia, be a committee for like purpose, in reference to the rivers and harbours of the Atlantic, and that they also prepare a separate report in relation thereto."

Resolved, That a select committee of five be appointed to examine and combine the reports of the sub-committees, suggesting such corrections as may appear necessary, and to precede the same with a general view of the facts bearing on the subject; and that the said select committee report the matter thus prepared, together with the reports of the sub-committees to a meeting of this Executive Committee for their final decision, such meeting to be held at the city of Washington, if deemed necessary by them, at such time as the said select committee shall appoint.

On motion of Mr. Mills, that the Chair select the Committee of five authorized in the above resolution, the Chairman appointed the following gentlemen:

John C. Spencer, of New-York, Chairman,
Jesse B. Thomas, of Illinois,
James Hall, of Ohio,
Samuel B. Ruggles, of New-York,
David A. Noble, of Michigan.

On motion of Mr. Spencer, and seconded by Mr. Ruggles, the following resolution was adopted unanimously:

Resolved, That in order to produce uniformity in the reports, the select committee of five be authorized to prepare queries embracing the different subjects on which this committee is directed to obtain information, together with a general form of a condensed tabular statement of the results, and transmit the same to the different sub-committees for their guidance, and that such statements refer to the year commencing 1st Sept. 1846, and ending 1st Sept. 1847, and that the select committee also obtain such comparative statistical statements and returns as may be found practicable.

Resolved, That an assessment of *three thousand dollars* be made on the following States and places which sent Delegates to the Chicago Convention, in the following proportions; and that the same be collected by the committees and transmitted to Samuel B. Ruggles, of the City of New-York, who is hereby appointed Treasurer of this Committee, and who is to disburse the sums received by him—the payment of the expenses of printing the proceedings of the Convention and of this Committee, and those incurred by such committees and the agent employed by them in collecting statistical information, upon the accounts for such expenses being audited by the Chairman of the Select Committee of five and any other member of that Committee.

Resolved, That Philip Ripley, of Conneticut, and Charles King of New Jersey, be added to the Committee on the Atlantic Harbours and Rivers.

Resolved, That the Treasurer deposit all moneys received by him in the Bank of Commerce, in New-York, to his credit as Treasurer.

Resolved, That the Secretary transmit a printed copy of the proceedings of this Committee to each member thereof, requesting his immediate attention to the collection of the assessments made by the Committee.

Resolved, That the Chairman be authorized to call any future meetings of this Committee.

Runaway Slaves.—We copy the following paragraph from the South Bend (Ia.) Register of the 27th ultimo:

A few days since several Kentuckians, who were searching for their runaway slaves, found that one of them was in the employ of S. P. Judson, Esq. of Bristol. They accordingly obtained access to his house very early in the morning took possession of the negro and handcuffed him. The noise awakened Mr. Judson, who came down, but the Southerners, were for making fight at him, presenting a loaded pistol, &c. As soon as it could be done, however, writs were served upon them for breaking into the house and for assult with intent to kill. The upshot of the matter was that through some informality the negro was released and departed for some other region, while the chivalrous Kentuckians were bound over to court in the sum of $200 each, bail, which they obtained only by leaving that amount of money as security. At Cassopollis another lot of these hunters were stopped in their efforts to take back some runaways and were obliged, to save themselves from trouble, to back out and call it a drawn game, leaving their slaves to the liberty they had achieved.

Public Opinion in Tennessee.—The *Ohio Press* makes the following statement: "We have ourselves heard Senator Jarnagin declare repeatedly that if the abstract question were submitted to the people of Tennessee to morrow, three fifths of them would vote for the abolition of Slavery."

"*The Wrong Man Hung.*"—Under this caption a paragraph containing a story about the execution of Boyington for murder in this city some twelve years ago, is going the rounds of the Northern papers. It represents the innocence of Boyington as having been fully established since his execution, with various other particulars, all the material parts of which are entirely destitute of truth. The *Boston Courier* has improved on the original story by stating on the authority of "two young men" in that vicinity "who were present at the execution," that "when on the scaffold he (Boyington) protested his ignorance of the murder, and called on God in the most solemn manner to witness his innocence. When the hangman, was placing the rope about his neck, he broke away, jumped from the scaffold, and ran with almost superhuman speed. He was overtaken and carried back, and as soon as the rope was fixed about his neck, several of the spectators sprang forward and laid hold of his legs, pulling with brutal ferocity to break the unfortunate wretch's neck!"

Now we were present, and witnessed the execution of Boyington, and we tell the *Courier* that it has been most outrageously hoaxed by these "two young men." No such scene as described occurred on the occasion.—*Mobile Advertiser.*

The War.—Waste of Human Life.—Of all the incidents which go to illustrate the horrors of war, we have seen none which presents them to the mind in a more striking and powerful manner than the present condition of the South Carolina regiment of Volunteers. They left their homes six months ago about 800 strong: of this number 140 died at Vera Cruz or on the march to Puebla, 360 were left sick in the various hospitals. About 272 were in a condition to fight in the late battle, and of that number 137 (including their gallant Colonel, Pierce M. Butler) were killed or wounded, leaving a meagre remnant of 135, a moiety of whom may yet perhaps fall in battle or perish by disease before the war shall terminate! What a contrast will the return home of this shattered corps present to the "pride, pomp, and circumstance" which attended their enlistment and departure for the seat war.—*Richmond Whig.*

Married,

At the church of the Divine Unity, in this city, by Rev. Mr. Bellows, TYLER BIGELOW, Esq. of Watertown, (Mass.) to Mrs. HARRIET L. WHITNEY, of New-York, third daughter of the late Hon. Abraham Lincoln, of Worcester, (Mass.)

In Dedham, (Mass.) 8th instant, by Rev. Dr. Lamson, ALFRED RODMAN, of New Bedford, to ANNE LATHROP, daughter of Thomas Motley.

In Greenfield, September 6, by Rev. M. Langstroth GEORGE MILNE, Esq. of Cincinnati, Ohio, to Miss HELEN E. eldest daughter of Hon. George Grennell.

In Boston, C. F. SHIMMIN, Esq. to Miss MARY H. daughter of the late Daniel Parkman Esq.

In Boston, by Rev. F. D. Huntington, DANIEL N. SPOONER to ELIZABETH ELLIOT, daughter of Charles Torrey.

Died,

In Boston, September 10, Mr. STEPHEN WINCHESTER, of the firm of E. A. & W. Winchester, aged 42.

In New London, N. H. August 24, ANNE COLBY, relict of Joseph Colby, Esq. and mother of EX-Governor Colby, aged 85.

In Farmington, New Hampshire, September 10, Mrs. ANSTRISS B. wife of Hon. N. Eastman and sister of Hon. Levi Woodbury, aged 52.

In Roxbury, (at the residence of his son, Edward B. Oliver,) on Sunday last, Henry J. Oliver, Esq. aged 59.

At his sea-side residence, in Beverly, of cholera morbus, PATRICK T. JACKSON, Esq. of Boston, aged 67.

At West Newton, 5th instant, of consumption, MARGARET, wife of William Shimmin, jr. aged 30.

AKNOWLEDGMENTS.

For Standard,—from to Aug. 30th, to Sept. 13th, 1847.

425	Samuel Swan, North Bridgewater, Mass.	1	00
434	Elizabeth Arnold, New Bedford, Mass	1	00
431	Samuel Stowe, Binghampton, N. Y.	1	00
431	Daniel Greene, " "	1	00
431	John Thomas " "	1	00
431	John Gibbs, Oxford, "	1	00
431	J. Copeland " "	1	00
431	Ephraim Brooks, Guilford, "	1	00
431	Bennett Baker, " "	1	00
431	Jas. C. Brown, Lumberton, O.	1	00
412	Daniel Grover, Tolland, Ct.	2	00
431	W. W. Smith, Toledo, O.	1	00
425	Wm. R. Hallowell, Rochester, N. Y.	1	00
425	Thomas Weddle, " "	1	00
423	John Kedzie, " "	1	00
378	C. Whaples, " "		10
378	John E. Robinson, " "		10
428	Calvin Campbell, Henrietta, "	1	00
425	Jacob Pratt, Easton, "	1	00
419	Humphrey Wilbur, 2d, Easton "	1	00
416	James G. Cleveland, Torrington, Ct.	1	00
432	George Ellis, Dedham, Mass.	1	00
432	H. W. Gilbert, Woodstown, N. J.	1	00
432	Thomas W. Logue, Limaville, O.	1	00
432	P. M. Smith, Clear Creek, N. Y.	1	00
432	Henry D. Grant, Conewango, N. Y.	1	00
432	C. D. Wheeler, " "	1	00
432	L. D. Merritt, Forrestville, "	1	00
432	B. Southwick, Leon "	1	00
432	Bernard Cook, Persia, "	1	00
432	A. Inman, " "	1	00
432	Charles B. Eddy, E. Hamburg, "	1	00
432	Nathaniel Sisson, Collins, "	1	00
432	Timothy Austin " "	1	00
435	Apijah Smith, " "	1	00
432	S. W. Southwick, " "	1	00
432	Willson Rider, Buffum Mills "	1	00
432	Stephen Weast, Boston, "	1	00
406	James Washington, Buffalo, "		50
428	Robert Owen, Conewango, "	1	00
429	Isaac Allen, Persia, N Y	1	00
430	Levi Taft, " "	1	00
429	Eri Hitchcock, Persia, N Y	1	00
430	H. Smith, Collins, N Y	1	00
430	B. Cushing, Boston, N Y	1	00
430	A. Griffith, " "	1	00
430	S. Paine, " "	1	00
417	Richard Willetts, Babylon, N. Y.	1	00
427	J. F. Smalley, Randolph, O	1	00
427	Belden & Collins, " "	1	00
390	Charles Thompson, Po'keepsie, N Y	1	00
417	E. L. Capron, Uxbridge, Mass	1	00
379	A. Patterson, Barnwell, S C	2	50
430	Wm. Larison, Newark, N J	1	00
432	E. L. Brooks, Richmond Village, Me	1	00
432	Wm. B. Towne, Boston, Mass	1	00
432	Mrs. Robinson, Dover, N H	1	00
415	Wm. Sears, Milton, Mass	1	00
		59	20

DONATIONS.

George W. Greene, Milton, Mass		3	00
Lydia L. Walker, Leominster, Mass		3	00
		6	00
Total,		65	20

FRANCIS JACKSON, Treasurer.

Preceding each subscriber's name is the number of the paper to which he has paid.

NOTICES.

OLD COLONY ANTI-SLAVERY SOCIETY.

A Quarterly Meeting of this society will be held in South Bridgewater, on Saturday and Sunday, October 2d and 3d, 1847. The meeting will be held in the spacious Town House, only a few minutes' walk from the depot, and continue through each day and evening. Meeting will commence at half past nine o'clock, A. M.

We do most urgently and earnestly request the friends of the society so to arrange matters, as to be present at this meeting, We give the notice thus early, that all arrangements, necessary to be made in order to attend, may have ample time to be consummated. Bridgewater is a new field, and consequently we need a strong and full meeting. Bestir yourselves, then, Abolitionists of the Old Colony! and let not the 2d and 3d of October next find you indifferent and inactive in the noble cause of humanity, but awake, and fight with all your might against the pro slavery spirit of the nation, and more especially that of *Old Bridgewater.*

Samuel May, Jr., Wm. W. Brown, L. Moody, P. Pillsbury, and other able speakers, will be present.

"*The Bridgewater Letter,*" in reply to a letter received from Bridgewater in England, on the subjects of Slavery and War, will be REVIEWED at this meeting.

HENRY H. BRIGHAM, *Secretary.*

South Abington, Sept. 3, 1847.

AMERICAN FREE PRODUCE ASSOCIATION.

The ninth annual meeting of the association will be held in Philadelphia, on Third day, the 19th of Tenth month.

All persons interested in this important branch of anti-slavery labour, are earnestly invited to attend.

ABRAHAM L. PENNOCK, Pres.

SARAH PUGH, Sec.

ANTI-SLAVERY MEETINGS IN NEW-YORK.

Lewis Hayden, the fugitive slave from Kentucky, and E. D. Hudson, from Massachusetts, Agents of the American Anti-Slavery Society, will hold Anti-Slavery meetings at the following towns and villages, in Columbia, Greene, Delaware, and Broome counties, as follows:

OTSEGO COUNTY.

Maple Grove, (Butternuts) Thurs. & Fri. Sept. 9 & 10
Oneanta, Saturday and Sunday, 11 and 12.
Laurensville, (Laurens) Monday and Tuesday, 13 & 14.
Noblesville, Wednesday, 15.
South Edmeston, Thursday, 16.
Burlington Flats, Friday and Saturday, 17 and 18.

MADISON COUNTY.

Leonardsville, Sunday, September 19.
North Brookfield, Monday and Tuesday, 20 and 21.

ONEIDA COUNTY.

Bridgewater, Wednesday, September 22.

HERKIMER COUNTY.

Litchfield, Thursday and Friday, September 23 and 24.
Winfield, Saturday, 24.

The meetings will commence at one and seven o'clock, P. M.

Will the friends of the slave make all necessary arrangements in their respective and neighbouring towns to have the meetings well notified and attendance enjoined, and confer a favour on the cause of bleeding and imploring humanity.

JOSEPH C. HATHAWAY.
General Agent of American Society for New-York

TOUR OF WILLIAM LLOYD GARRISON, FREDERICK DOUGLASS, AND JAMES N. BUFFUM,

Through the State of New-York.

These friends of the SLAVE have kindly consented to spend a few weeks in this State on their way home from Ohio. I give this early notice of their intentions, that every individual may make arrangements to be at

Poetry.

For the National Anti-Slavery Standard.

THE CHOICE.

As forms the Hindoo maid her wreath,
And trusts it to the changeful waters,
Where o'er her love-torch one rude breath
May place her amid sorrow's daughters—
Thus doth glad Fancy build her nest
Of gentle hopes, and light with feeling
The garland which, on the rough crest
Of life's dim future, may be stealing
In safety to a port of peace;—
Or, destined to a darker doom,
Its buffetings may only cease
As its light sinks in Death's cold tomb.

O, is it better thus to watch,
Some bark in which our hopes are centered—
One moment a bright ray to catch
And feel our haven almost entered—
The next to see it tossed in madness,
The sport of some unearthly power—
Our hopes all given o'er to sadness,
Our fears the victors of the hour?—
O, is this better than to live
With heart all frigid,—making fame,
And the poor baubles earth can give,—
(Bright in prospective, but how tame
When the worn soul has won the treasure)—
The object of life's restless toil?
To move to this dull cheerless measure—
Or make the heart of waves the spoil?

These are dark questions. There are claims
On all our powers worth well the cost.
Life hath its duties—its high aims—
In which the toil can ne'er be lost.
If we those holy truths can live,
Which 'tis small effort but to teach,
Our conscience those rewards will give
Which earth's best riches cannot reach.

Millvalle, (N. Y.) 1847. C.

Miscellany.

From the English Presbyterian Messenger.

A TALE OF THE TIMES OF THE MARTYRS.

BY THE REV. EDWARD IRVING.

There is nothing, my dear friend, for which I envy former times more than for this, that their information was conveyed from one to another so much by word of mouth, and so little by written letters and printed books. For though the report might chance to take a fashion and a mould from the character of the reporter, still it was the fashion and the mould of a living, feeling, active man; a friend, haply a father, haply a venerable ancestor, haply the living chronicler of the country round. The information thus acquired lives embalmed in the most precious associations which bind youth to age; inexperienced, ignorant youth—to wise and narrative old age.—And to my heart, much exercised in early years with such traditionary memorials of the pious fathers of our brave and religious land, I know not whether it be more pleasant to look back upon the ready goodwill, the heartfelt gladness, with which the venerable sires and mothers of our dales consented to open the mystery of past times—the story of ruined halls, the fates of decayed families, the hardships and mortal trials of persecuted saints and martyrs; or to remember the deep hold which their words took, and the awful impression which they made upon us, whom they favoured with their tale. Now, I have such a reverence for the traditions of past times, that you may depend on my faith as a Christian man and a minister, that I have invented nothing, and altered nothing, in what I am about to relate, whether as to the manner of my receiving the story, or as to the story itself.

A branch of my mother's family who lived in Nithsdale, and whom you knew well as distinguished amongst the clergy of that district for faithfulness, had cultivated the most intimate brotherhood with another family, likewise of the Scottish clergy, who, when the father died, betook themselves to Glasgow, where the blessing of God continued to rest upon the widow and the fatherless. When about to repair to that city, to serve our distinguished countryman, my dear and honoured master, Doctor Chalmers, I received a charge from my mother's aunt, now with the Lord, not to fail to pay my respects to the old lady and her children, of whom I had seen the only daughter, when on a visit to our part of the country. Thus intrusted with the precious charge of an old and faithful family friendship, and with this also for my only introduction, I proceeded to the house of the old lady, and inquired for her daughter. The servant who admitted me, mistaking my inquiry as if it had been for the old lady herself, showed me into a large apartment; and deeming, I suppose, that I was well acquainted with her mistress, she shut the door and went away.—When I looked around, expecting some one to come forward to receive me, I saw no one but a venerable old woman, seated at the further end of the room, who neither spoke nor removed from her seat, but sat still looking at her work, as if the door had not opened, and no one had entered; of which, indeed, I afterwards found she was not conscious, from her great infirmity of deafness. I had, therefore, time to observe and contemplate the very picturesque and touching figure which was before me. She sat at her spinning-wheel, all dressed in black velvet, with a pure white cap upon her head, an ancient plaited ruff about her neck, and white ruffles round her wrists, from under which appeared her withered hands, busily employed in drawing the thread, which her eyesight was too feeble to discern. For, as I had now drawn near, I observed that her spinning-wheel was of the upright construction, having no heck, but a moveable eye which was carried along the pirn by a heart-motion. She afterwards told me that it had been constructed, on purpose to accommodate her blindness, under the direction of her son, a gentleman in high office in London: for she had so much difficulty in reading, and was so dull of hearing, that it was a great relief to her solitude to employ herself with a spinning-wheel, which also preserved her habits of industry, and made her feel that she was not altogether useless in the world. I felt too much reverence for this venerable relic of a former generation that was now before me, to stand by curiously perusing, though I was too much impressed immediately to speak, besides feeling a little embarrassed how I should make my approach to a stranger for whom I instinctively felt so much reverence, and with whom I might find it so difficult to communicate. Having approached close to her person, which remained still unmoved, I bent down my head to her ear, and spoke to her in a loud and slow voice, telling her not to be alarmed at the sight of a stranger, of whose presence she seemed to be utterly unconscious, for, that I was the friend of one near and dear to her. I know not whether it was from her being accustomed to be thus approached and spoken to, in consequence of her infirmity of sight and hearing, but she was less surprised than I had expected, and relieved me from my embarrassment by desiring me to sit down beside her; so I sat down, and told her of her ancient and true friends, whose remembrances and respects, thus delivered, she seemed highly to prize; and as I had touched upon a chord which was very sweet to her memory, she began to talk of her departed husband, and of my departed grand-uncle, who had been long co-presbyters and fast brethren, and had together fought the battles of the kirk, against the invasions of moderation and misrule. I loved the theme, and love it still; and finding what a clear memory and fine feeling of ancient times she was endowed withal, I was delighted to follow her narratives, as she ascended from age to age, so far as her memory could reach. When she found that I had so much pleasure in her recollections of former times, she said that she would tell me a story of still older date, which her father had often told her, and in which he was not a little concerned. So, pushing her wheel a little away from her, and turning her face round toward me, for hitherto, for the convenience of my speaking into her ear, she had looked towards her wheel, she began and told me the following history, of which I took a faithful record in my memory, and have often told it since to pious and well-disposed people, though never till this hour have I committed any part of it to paper. I shall not attempt to recal her manner or expressions, but simply recal the very remarkable events of Divine Providence which she related to me.

After the restoration of Charles the Second, when the Presbyterian clergy of Scotland were required to conform to the moderate episcopacy which he sought to introduce, the faithful ministers of the kirk were contented, with their wives and children, to forego house and hall, and to tear themselves from their godly people, rather than suffer the civil power to bring guilt upon its own head, and wrath upon the land, by daring, like Uzziah, to enter into the sanctuary of the Church, and intermeddle with its government and discipline. But when the civil authorities of the realm, not content with this free-will resignation of all they held of their bounty, would require the ordained ministers of the word to shut up their mouths, and cease from preaching the Gospel of the grace of God to perishing sinners, they preferred to obey God rather than man, and the Head of the Church whose vows were upon them, rather than the head of the State, who had ventured to usurp the power of the keys, instead of resting contented with the power of the sword, which, by right, appertaineth to them. The first who suffered in this contending for Christ's royal office in his house, was James Guthrie, Professor of Divinity in the University of Edinburgh. He was the first of that time who was honoured with the martyr's crown; and having witnessed his good confession unto the death, his head, according to the barbarous custom of those evil days, was placed upon a pole over one of the ports of the city of Edinburgh, called the West Port, which lies immediately under the guns of the castle. And, at the same time, a proclamation was made at the Cross, and other high places of the city, forbidding any one, under peril of instant destruction from the castle, to remove that head of a rebel and traitor to the King. The body was given to his sorrowful kindred, amongst whom was a youth, his nephew, of great piety and devotedness to the good cause of Christ and his Church, of strong, and deep, and tender affection to his uncle, in whose house he had lived, and under whose care he had studied until he was now ripe for the ministerial office, and might ere this have been planted in the vineyard, but for the high and odious hand with which ungodly power and prelatical pride were carrying it in every quarter of poor suffering Scotland. This youth, his heart big with grief to see his uncle's headless trunk, vowed a vow in presence of God and his own conscience, that he would, in spite of wicked men, take down from the ignominious gate, his uncle's reverend head, and bury it beside his body. Full of this purpose, and without communicating it to any one, he went his way, at high noon, and climbed the city wall, and from beneath the guns of the castle in broad daylight, he took down his uncle's head, wrapped it in a linen napkin, and carried it away with him; whether overawing by his intrepidity the garrison, or by his speed outstripping them, or whether protected by the people, or favoured by the special providence of God, my venerable narrator staid not to tell; but as he vowed he was honoured to perform, and in the same grave was the martyr's head buried with his body. Soon was it noised abroad what this devoted and fearless youth had done, who, regardless of his life, was disposed to walk abroad and at large as usual, and abide whatever revenge and violence might be permitted to do against him. But his kindred, and the stedfast friends of the distressed Church, perceiving from his heroic and holy act what such a youth might live to perform, set themselves by all means to conceal him from the public search, which was set on foot, and to shve him from the high price which was placed upon his head. Finding this to be almost impossible, in the hotness of the search which the Lord Provost, zealous in the cause of prelacy, whereof he was a partisan, had set on foot, they thought to convey him beyond seas. This was not difficult at that time, when Scotland had become too hot for the people of the Lord to abide in, and many of her nobles and gentlemen found it better to leave their lands and habitations, and follow their religion in foreign parts, than by following it at home, to suffer fines, forfeitures, imprisonment, and death. These noble witnesses by exile, for that cause for which the ministers and the people witnessed by death, were glad to find pious scholars or ministers who would accompany them as chaplains to their households, and tutors to their children, and the name of Guthrie had already risen to such distinction in the service of Christ, and of his Church, that little difficulty was found in obtaining for the proscribed youth honourable shelter and occupation in a foreign land. But here, said the venerable matron, I should have told you that young Guthrie was knit to Edinburgh by a tie which made it more after his heart to abide in the face of threatening death, than to accept the protection of any noble family, or the shelter of a foreign land. For the providence of God, to give in this youth a noble example of true faith, as well as of high devotion, had first knit his heart to a maiden of good degree and fervent piety, as the sequel of this sad history will prove, being no other than the only daughter of the Lord Provost of the city, who with such zeal and bitterness was seeking her lover's life. To this true love religion had been the guide and minister, as she was destined to prove the comforter; for the soul of this young maiden had been touched by the grace of God, and, abhorring the legal doctrines of the curates, she cast in her lot with the persecuted saints, and in the hiding-places from the wrath of man, where they worshipped God with their lives in their right hand, these two hearts grew together, as it were, under the immediate eye and influence of the Holy Spirit; and now that they were knit together in the bands of faithful love, they were called upon to sacrifice their dearest affections to the will of God. She, knowing her father's zeal and speed to serve the cruel edicts of the reigning power, was not only content to part with the proscribed youth, but anxious to hasten his escape from the danger to which he was continually exposed from her father's diligent search; and he, though very loth to leave his heart's desire, under the sole authority of a father who sought his life and persecuted the saints of God, was fain at length to yield to the remonstrances of his friends, and become an exile from his native land. Yet did these pious lovers not part from each other until they had plighted their mutual truth to be for one another while they were spared upon this earth, and to fulfil that vow by holy wedlock, if Providence should bless them to meet in better days. And so they parted, never to meet again in this world of suffering and sorrow.

All this passed unknown to her father, and, indeed, hardly known to herself; for the events of the uncle's martyrdom, and the nephew's piety and proscription, had awakened the maiden's heart to the knowledge of an affection, whose strength she had not dreamed of; and all at once, setting her father, whom next to God she honoured, in direct hostility to him whom more than all men she loved; there was neither time nor room, nor even possibility, to give heed to any other thought, than how she might prevent the man whom most she honoured, from slaying the man whom most she loved. Fearful predicament for one so young and unconsulted, but a more fearful predicament was reserved for her.

She was her father's only child, and he was a widower; so that all his affections and hopes centred in her alone. Her fear of God made her mind beautiful, and her walk and conversation as becometh godliness. Her father, also, bore himself tenderly towards her predilections for the persecuted preachers, thinking thereby the more easily to win her over to his views, not finding in his heart to exercise harsh authority over such a child. Sore, sore was her heart as she thought on her exiled lover, and her affectionate father, who lay in her heart together, and yet she must not speak their names together; than which there is no trial more severe to a true and tender mind. To sit beside her father, night after night, and not dare to mention the name of him over whom she brooded the livelong day, was both a great trial, and seemed likewise to her pure conscience as a great deception. But aye, she hoped for better days, and found her refuge in faith and trust upon a good and gracious Providence. But Providence, though good and gracious unto all who put their trust therein, is oft pleased to try the people of the Lord, and make them perfect through sufferings, which truly befel this faithful and much tried lady. Her father's official rank and good estate made her hand to be sought by young men of high family, with whom he would have been glad to see her united; but her own disinclination, to the cause of which he must remain a stranger, continually stood in the way, until at length, what at the first he respected as a woman's right, he came at length to treat as a child's perverseness; and being accustomed to obedience, as the companion and colleague of arbitrary men, leagued in the bad resolution of bowing a nation's will from the service of God, he was tender upon the point of his authority, especially over a child whom he had so cherished in his bosom. At length, when his patience was well nigh worn out, the eldest son of a noble family paid his court to the betrothed maiden, and her father resolved that he should not be gainsayed.—When she saw that there was no escape from her father's stern and obstinate purpose, she resolved to lay before him the secret of her heart. Terrible was the struggle, for she dreaded her father's wrath; and yet at times she would hope from a father's kindness. But when he heard that she had given her affections to the man who had defied his authority, and set at naught the proclamation of the State, his wrath know no bounds. His dignity as chief magistrate, which had been braved by that young man; his religion, which had been contended against by him and his fathers; his prospect of allying his family to the nobles of the land; and, above all, the joy of heart which he had set upon his beautiful, his obedient, and his only child, arose together in his mind, and made him sternly resolve that she should not have for a husband the man of her own choice. It was in vain she pleaded a woman's right to remain unmarried if she pleased. It was in vain she pleaded a Christian woman's duty, not to violate her faith, nor yet to give her hand to one, while her will remained another's. When she found her father unrelenting, and that he would oblige her upon her obedience to marry the man of his choice, she felt that she had a duty to perform likewise unto him whom he would make her husband. But whether God would, in her case, teach unto all young maidens a lesson how they betrothed themselves without their father's consent, or whether he would show to betrothed maidens an example of true-heartedness, and faithfulness to their plighted troth, it was so ordered that this pious and dutiful child should find both a hard-hearted father, and a hard-hearted husband, who vainly thought that their after kindness would atone for their present cruelty. But, alas! it fared to her and them as she had told them beforehand, that they were mingling poison in their cup, and together, a father and a husband, compassing her death. Oh, that this tale of sorrow might prevent such deeds of stern authority, and unrelenting wilfulness! This young woman, who had borne a lover's peril of death, and a lover's exile from his land, and hidden her sorrows in her breast, without a witness, through the strength of her faith, could not bear the unnatural state in which she now found herself placed, but pined away, without an earthly comforter, and without an earthly friend. Resignation to the will of God, and a conscience void of offence, bore her spirits up, and supported her constitution for the space of twelve months only, when she died, without a disease, of a blighted and withered heart. Yet, not until she had brought into this world of sorrow, an infant daughter, to whom she left this legacy written with her dying hand: "I bequeath my infant daughter, so long as she is spared in this world, to the care of William Guthrie, if ever he should return to his native land; and I give him a charge before God, to bring up my child in the faith of her mother, for which I die a martyr, as he lives a banished man."

This, all this misery, had passed unknown to her faithful lover, who had no means of intercourse with his own land, and least of all with that house in it from which his death-warrant had issued, and vigilant search gone out against him. But shortly after these things were consummated, a full opportunity was given to him, and every brave-hearted exile, to take share in that great demonstration which was made by William of Orange for the Protestant cause in Britain. Without delay, William Guthrie hastened to Edinburgh, where all the faithful sufferers for the truth were now overwhelmed with joy. But for him, alas! there awaited in that place, only sorrow upon sorrow. Sorrow, they say, will in a night cover the head of youth with the snows of age; sorrow, they say, will at once loose the silver cord of life, and break the golden pitcher at the fountain; and surely, hardly less wonderful was the change wrought on William Guthrie's heart, which grew cold to the land of his fathers, and indifferent to the Church for which the house of his fathers had suffered so much. For in his absence, also, his cousin or brother, I wot not which, the persecuted minister of Fenwick, and the author of the "Trial of the saving Interest in Christ," with other principal works of practical godliness, had been violently ejected from his parish, and died of sorrow for the suffering Church. Wherefore the youth said that he would turn his back upon the cruel land forever, and with his staff go forth and seek more genial heavens. They sought to divert his grief, but it was in vain. They sought to stir him up to exercise his gift and calling of a minister, but it was in vain. His faculties were all absorbed in the greatness of his grief, and the vigour of his heart was gone. One thing only bound him to that cruel city, the charge he had received of the infant child, whom God spared only for a short season after his arrival, and then removed to himself. Upon this, true to his purpose, he took his staff in his hand, and turned his face towards England, which hath often yielded shelter since, to many a Scotchman tossed in his own land with envious and cruel tempests, and by the way he turned in to the town of Dumfries, being desirous to take solemn leave of some of his kindred before leaving his native land forever. His friends soon saw of what disease he was pining, and being men of feeling, they gave themselves to comfort and heal him. Being also men truly devoted to the Church, they grieved that one who had proved himself so faithful and true should thus be lost from her service. They meditated, therefore, how they might win him back unto God, and to his duty, from this selfish grief which had overclouded all his judgment. But wisely hiding their intent, they seemed only to protract his visit by friendly and familiar attentions, taking him from place to place, to show him the monuments of those who, in the much persecuted dale of the Nith, had sealed their testimony with their blood; skilfully seeking to awaken the devotion of the martyr, that it might contend with the sorrow of the broken-hearted lover. And from day to day, as thus they endeavoured to solace and divert his grief, they would point out to him how, now that the Church had gotten rest, she was threatened with a hardly less grievous evil, arising out of the want of well-educated, and well-principled ministers, who had been mostly cut off by martyrdom, imprisonment, or exile. And as they spake to him of these things, they would gently, as he could bear, press upon him their grief and disappointment that he who was fitted by his learning and devotedness to be an example and a help to many, should thus surrender himself to unavailing grief, and forsake the Church which his fathers had loved unto the death. And being now removed from Edinburgh, the scene of his sufferings, the seat of business, and bustle, and hard-hearted men, and dwelling amongst the quiet scenes, and noble recollections of his country, he felt a calm and repose of soul which made it pleasant to abide amongst his friends.

Now, in the neighbourhood of Dumfries, there is a parish called Irongray, and in the remote parts of this parish, is a sequestered hollow amongst the hills, looking towards the south and west, whence least danger came, but on every other side surrounded with summits, which command the whole of Nithsdale, the foot of Annandale, and a great part of Galloway. In this hollow are to be seen at this day, nearly as they were used, tables and seats cut out of stone, at which the persecuted people of the country were wont to assemble from the face of their enemies, and meet their pastors, who came forth from their caves and dens of the earth to administer to them the precious memorials of the dying love of our Lord: for which they are called, to this day, the communion-tables of Irongray. And as they were filled by one company after another, some were stationed upon the summits round about to keep watch against the approach of their persecutors. To these communion-tables of Irongray, would William Guthrie wander forth and meditate upon the days of old; and then there would come over his heart a questioning of his backwardness, and opposition to the work of the Lord, like the voice which spake to Elias in the cleft of the rock of Sinai, saying:—"What doest thou here, Elias?" Now, it so happened at that time, that the faithful people of Irongray were without a pastor, and God was preparing to give them one according to his own mind. Little wist William Guthrie why God permitted the darkening of His glory, and hiding of His face, in his soul. Little knew he for what end God had loosened him from Edinburgh, and from Angus, the seat of his fathers, driven him from his station, and "tossed him like a ball into a wide country." Little thought he wherefore he was turned aside from his heedless course, and drawn and kept for a season at Dumfries.

The people of Irongray, as I said, were, in the south, like the people of Fenwick in the west, a home and a rallying place unto the distressed of the Lord; and if aught under heaven, or in the providence of God, could hallow a spot, which may not be until Jerusalem be rebuilt, and his feet stand upon the Mount of Olives, then would these communion-tables of stone, from which so many saints, famishing saints, were fed with heavenly food, have hallowed the parish of Irongray. But though there may not be any consecrated places under this dispensation, there is a Providence, be assured, which extendeth itself even to the places where worthy and zealous acts have been done for the testimony of God and of his Christ. And in no way was this faithfulness, unto a well-deserving, and much-enduring parish, shown more, than in that providence which drew this much-tried, and faithful youth to their borders. Haply moved thereto, and guided by the friends of the youth, who longed for his stay, the heads of the parish came and entreated him to become their pastor, offering him all affection and duty. Whereupon our worthy was much pressed in spirit, and sorely straitened how he should refuse, or how he should accept the entreaties of the people; and then it was that his heart said, "What art thou, foolish man, who settest thyself against the providence of God? Hast thou suffered like Job, or like any of the cloud of witnesses? wilt thou leave that land unto which thou hast received thy commission to preach the Gospel? What would she thou mournest advise thee to do in this straight? How wouldst thou most honour and best please her whom thou believest to be a saint of God? Would it not be in caring for those with whom she preferred to cast in her lot, and unto whose society she bequeathed her child?" And thus, after sore strugglings between the righteousness of duty, and the inclination of grief, between the obedience of the Head of the Church, and the idolatry of a departed saint, whom he loved as his own soul, he surrendered himself to the call of the heads of the parish, and was ordained over the flock. Yet, so far as nature was concerned, there was a blank in his heart which he preferred should remain a blank, rather than seek the fellowship of any other woman. Year passed over year, and found him mourning; for thirty years he continued to deny himself the greatest comfort and joy of human life, though drawn thereto by a true and tender heart, but after this long separation unto the memory of her who proved so faithful unto him, he at length yielded to the affections of the living, and married a wife. "Of which marriage," said the venerable old mother who told me the history, "I am the fruit."

Such was the history of her father; after hearing which, you may well believe, my dear friend, I was little disposed to listen to anything besides. My desire for traditions was swallowed up in deep sympathy with the wonderful narrative which I had heard; and I felt disposed to withdraw to my own reflections. But the worthy and venerable woman would not suffer me to depart until she had taken me to her own little apartment, and shown me a small picture, but whether of her father or her husband, who was minister of the neighbouring parish of Kirkmahoe, I cannot now recall to my remembrance. She also showed me the Bible out of which she was wont to read, and told me it had been the Bible of a Queen of England. I took my leave, and not many weeks after, I followed her body to the grave: so that this story, if it contain any moral instruction, may be said to be expired by the dying lips of one of the mothers of the kirk of Scotland.—Farewell, my dear friend! May the Lord make us worthy of our sires!

From the Literary World.

A LIFE OF SHELLEY, by Thomas Medwin, has just been issued in London, from which is extracted the following version of a melancholy and oft described scene:—

"At Spezzia the people of the place told me where the bodies of my friends had been cast on shore: they had been thrown on the beach, not together, but several miles apart, and the English boy's five miles from that of Shelley. The following verses, written in his eighteenth year, recurred to me, which seem entirely out of place where they stand, and as poets sometimes have been inspired by a sort of second-sight, were prophetic that the ocean would be his grave.

"To-morrow comes!
Cloud upon cloud with dark and deepening mass
Roll o'er the blackened waters; the deep roar
Of distant thunder mutters awfully;
Tempest unfolds his pinions o'er the gloom
That shrouds the boiling surge; the pitiless fiend
With all his winds and lightnings track his prey,
The torn deep yawns—the vessel finds a grave
Beneath its jagged jaws."

"I arrived at Pisa some hours later than I could have wished, for Lord Byron and Leigh Hunt and Trelawney, had been engaged since the morning in burying Shelley's remains. The history of this funeral pyre has been so much misrepresented, that I shall premise it with a few observations. Fourteen days elapsed between the loss of the schooner and the finding of the corpses of my friends, and neither of them were in a state to be removed to consecrated ground; but an obstacle to such removal under any circumstances, was, that by the quarantine laws, their friends were not permitted to have possession of their relics. The laws with respect to everything cast on land by the sea, being, that it must be burned, in order to prevent the possibility of any remnant bringing the plague into Italy.

"A consultation took place between Byron, Hunt, and Trelawney, on this subject. It had not only been the oft-repeated wish of Shelley to be buried at Rome, and there rejoin his favourite child William, who lay there, but he had left it as a sacred charge to Lord Byron, whom he had appointed as executor to his will, to fulfil this office of friendship for him. Even had the state of Shelley's corse admitted of being transported to Rome, they were assured by the authorities that no representation of theirs would have altered the law; and were it not for the kind and unwearied exertions of Mr. Dawkins, Charge d'Affaires at Florence, permission would not have been gained for Mrs. Shelley to receive the ashes, after they had been consumed. I say, I arrived at Pisa too late. True to his engagement, Byron and his friends had gone that day to perform the singular and pious duty of watching his funeral pyre, in order that the ashes might be sent to the English cemetery at Rome. They came to a spot marked by an old withered pine-tree, and near it, on the beach, stood a solitary ruined hut, covered with thatch. The place was well chosen for a poet's grave. Some few weeks before, I had ridden with Shelley and Byron to the very spot, which I have since visited in sad pilgrimage. Before them lay a wide expanse of the blue Mediterranean, with the Islands of Elba and Gogorna visible in front; Lord Byron's yatch, the Bolivar, riding at anchor at some distance in the offing. On the other side appeared an almost illimitable sandy wilderness, and uninhabitable, only broken here and there by stunted shrubs, twisted by the sea-breeze, and stunted by the barrenness and drought of the ground in which they strove to grow. At equi-distance, along the coast, rose high square towers, for the double purpose of protecting the coast from smugglers, and enforcing the quarantine regulations. This view was completed by a range of the far-off Italian Alps, that from their many folded and volcanic character, as well as from their marble summits, gave them the appearance of glittering snow; to finish the picture, and as a foreground, was placed a remarkable group.

"Lord Byron with some soldiers of the coast guard, stood about the burning pyre, and Leigh Hunt, whose feelings and nerves could not carry him through the scene of horror, lying back in the carriage; the four post-horses panting with the heat of the noonday sun, and the fierceness of the fire. The solemness of the whole ceremony was the more felt by the shrieks of a solitary curlew, which perhaps attracted by the corpse, wheeled in narrow circles round the pile, so narrow that it might have been struck with the hand, The bird was so fearless, that it could not have been driven away. I am indebted to one of the party present, for the interesting particulars of this scene, but must add to it Leigh Hunt's account. He says—'The weather was beautifully fine. The Mediterranean, now soft and liquid, kissed the shore, as if to make peace with it. The yellow sand and the blue sky entirely contrasted with one another, marble mountains touched the air with coolness, and the flame of the fire bore towards Heaven its vigorous amplitude, waving and quivering with the brightness of inconceivable beauty. It seemed as if it contained the glassy essence of volatility. One might have expected a sun-bright countenance to look out of it, coming once more before it departed, to thank the friends who had done their duty."

"I have understood that Leigh Hunt was much offended at the account above given respecting the carriage, but why I am at a loss to guess. To what purpose should he have stood for some hours by the side of the scorching furnace, when there were so many others of stronger nerves, and of better health, present? This extreme sensitiveness on his part is much out of place, for neither my informant nor myself had the slightest intention of throwing on him a taunt, or taxing him with the slightest dereliction of duty. His regard for Shelley is not to be questioned. The very excess of feeling that he displayed, might, in default of other proofs, have best testified it.

"But Byron was unable long to withstand the sight, or perhaps heat, and by way of distraction, swam off to his yatch.

"Writing to Mr. Moore, he says:—

"'The other day, at Via Reggio,'—he does not specify the day of the burning,—"I thought proper to swim off to my schooner, the Bolivar, in the offing, and thence to shore again, about three miles or better, in all. As it was at mid-day, under a broiling sun, the consequence has been a feverish attack; and then he adds, in another paragraph of the same letter, though not connecting the burning with the swimming:—'We have been burning the bodies of Shelley and Williams. You can have no idea what an extraordinary effect such a funeral pyre has on a desert shore, with mountains in the background, and the sea before,—the singular appearance the salt and frankincense give to the flames.'

"Much objection has been started to these accessories to the funeral pyre, which have been condemned as bearing the character of a heathen rite; but without them it would not only have been dangerous to have assisted at the ceremony, but from the state of the body it would have been intolerable.

"In the evening I saw Lord Byron. He was in a high state of fever, from the excitement of the day combined with exposure for some hours to the sun, in swimming and floating."

From Weems' Life of William Penn.

INTERVIEW BETWEEN CHARLES II. AND WILLIAM PENN, IN 1681.

When William Penn was about to sail from England for Pennsylvania, he went to take leave of the King, and the following conversation occurred:—"Well, friend William," said Charles, "I have sold you a noble province in North America, but still I suppose you have no thoughts of going thither yourself." "Yes, I have," replied William, "and am just come to bid thee farewell." "What, venture yourself among the savages of North America! Why, man, what security have you, that you will not be in their war-kettle in two hours after setting foot on their shores?" "The best security in the world," replied Penn. "I doubt that, friend William; I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind, I tell you beforehand, that with all my good will for you and your family, to whom I am under obligation, I will not send a single soldier with you." "I want none of thy soldiers," answered William, "I depend on something better than thy soldiers." The King wished to know *what that was*. "Why, I depend on themselves—on their *moral sense*—and on that grace of God which bringeth salvation, and which hath appeared unto all men." "I fear, friend William, that that grace has never appeared to the Indians of North America." "Why not to them as well as to all others?" "If it had appeared to them," said the King, "they would hardly have treated my subjects so barbarously as they have done." "That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish, and venison, and corn, which was all that they had. In return for this hospitality of the *savages*, as we call them, thy subjects, termed *Christians*, seized their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at, that these much injured people should have been driven to desperation by such injustice, and that burning with revenge, they should have committed some excesses." "Well, then, I hope, friend William, you will not complain when they come to treat you in the same manner." "I am not afraid of it," said Penn. "Aye, how will you avoid it. You mean to get their hunting grounds, too, I suppose?" "Yes, but not by driving these poor people away from them." "No, indeed, how then will you get their lands?" "I mean to buy their lands of them!" "Buy their lands of them!—why man you have already bought them of me." "Yes; I know I have, and at a dear rate too, but I did it only to get thy good-will, not that I thought thou hadst any right to their lands." "Zounds, man!—no right to their lands!" "No; friend Charles, no right at all. What right hast thou to *their* lands?" "Why, the right of discovery; the right which the Pope and all Christian kings have agreed to give one another." "The right of *discovery!* a strange kind of right indeed. Now, suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldest thou think of it?" "Why—why—why—why," replied Charles, "I must confess, I should think it a piece of great impudence in them." "Well, then, how canst thou, a CHRISTIAN and a CHRISTIAN PRINCE too, do that which thou so utterly condemnest in these people whom thou callest *savages?* Yes, friend Charles; and suppose again that these Indians, on thy refusal to give up thy island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and to drive the rest away, wouldest thou not think it horribly cruel?" The King assenting to this with strong marks of conviction, William proceeded—"Well, then, friend Charles, how can I, who call myself a *Christian*, do what I should abhor even in heathens? No, I will not do it. But I will buy the right of the proper owners, even of the Indians themselves. By so doing, I shall imitate God himself in his justice and mercy, and thereby insure his blessing on my colony, if I should ever live to plant one in North America."

From the London Times.

CHEAP NEWSPAPERS.

A respectable contemporary announced yesterday his intention of reducing the price of his paper to fourpence in the course of this month. As there can be no doubt that a really good paper cannot be published for less than fivepence, the announcement, of course implies that an inferior article will be given, and that our contemporary is driven by sheer necessity to give up his present terms, and take to a lower business. The incident of a sudden drop in the world, from a good shop, or from a first rate manufactory to dealing in second hand goods, is so familiar as to excite no surprise, were it not that hitherto there have not been these downfalls in the newspaper world. But the incident is the same, and means the same, in whatever line of life it occurs. If our contemporary could compete with us at fivepence, or secure enough subscribers at that price to pay his expenses, we have no doubt that he would feel no call whatever to open a cheap shop merely for the good of the public. We beg to express our unaffected concern that he should find things going so much against him. There is room for us both in the world, and even for many more such. At the same time we will frankly own that we feel no surprise at the unsaleable character of his wares. Ingeniously fabricated as they undoubtedly are, they do not take with us. We can conceive that we might perhaps want them or relish them in some other state of being than that in which it is our fortune, or misfortune, to live; but being men, we can neither use nor enjoy them. Whether the article will be more adapted to the wants of humanity at fourpence than it was at fivepence remains to be seen. On a former occasion we presented to our readers some of the fixed items in the cost of one copy of our paper. We beg leave to repeat them:—

Cost of paper for each copy of this day's publication	2d.
Stamp	1 1-2
Newsvender's profit	1 1-8
	4 5-8
Price to the Public	5
Profit	3-8

These three-eighths of a penny are all that is left out of the price of a paper for the other expenses of its production. There remain to be paid reporters, printers, compositors, correspondents foreign and domestic, repair of machinery, interest on capital, and the numerous other burdens to which journalism is liable. The staff and material of a newspaper establishment ought to be the very best of their kind; and as far as the choice of men is concerned, the discerning portion of the public will remember that we have to pay not only for talent and industry, not merely for the man who will do a fortnight's work in an unexceptionable manner, but for unspotted integrity proved by a life of service. To render the channels of intelligence proof against continual attempts at bribery in one form or another the most liberal scale of payment is required; and if once the correspondence or the reporting of a paper falls into the hands of needy and ill-requited men, the public will be at the mercy of those who will bribe the highest. This applies with tenfold force to the case of those who contribute to our leading columns. They must not only be above bribes, not only above the suspicion of a bribe and of all private influence or interested motives whatever, but they must be assisted and induced to give up other openings and prospects, and devote all their energies and thoughts to a task which, with a certain reserve common to all earthly enjoyments, demands and deserves this absolute devotion. Interested as we may seem in the affair, we boldly maintain that the public are themselves interested in keeping up the price of the London daily paper, which, after all, is the cheapest thing in the whole world; for nothing else can be mentioned in which you can get so much for your money. A poverty stricken journal is sure to be always fishing about here and there for support wherever commercial and political adventures may happily be found. Watch a "cheap John" through the twelve-months, and you find him offering his wares in succession to everybody likely to give him a price. England ought to have a thoroughly independent press—a press that can rebuke and expose kings, lords, commons, bishops, clergy, magistrates, functionaries of all sorts, landlords, manufacturers, farmers, merchants, railway directors, speculators, and every other class, even while, by means of its advertising columns, it can turn their folly or their wickedness into gold. England requires this protection to its liberties. Already it is discovered, and made the subject of a rather unseemly boast, that Government cannot afford to retain for the public use the best talent of the day. It is outbid by private companies. A press in the interest of no one class, but aiming at the common advantage of all, goes far to supply this want. We belong to the public. We are proud to think that England is proud of its *Times*. It is not very extravagantly taxed for the possession and use of the first journal in the world. But we feel that we are perfectly uninterested ourselves in the scheme of cheap and inferior newspapers. They do not touch us. We have not lost one subscriber, one copy of our sale, or one advertisement, through the experiment which has now had more than a twelve-month's trial, even though, as we happen to know, one of our upstart neighbours has offered to advertise in some instances for no other remuneration than the presence of a useful and respectable advertisement. It is commonly said that cheap things do not interfere with the sale of good things, but that they rather diffuse a taste for these articles, and in that way ultimately enlarge the class of consumers. We believe it to be so in our case. They who start with a twopenny half-penny, or threepenny, or fourpenny journal, will soon not be satisfied with anything under a fivepenny one. They will soon find out that underpaid workmanship is sure to be "scampt." The experience of every class will assure it that there is no such thing as a cheap and a very good article, unless, indeed, by means which the honest portion of the community will hardly wish to encourage—by defrauding creditors, by plundering dupes, by wasting capital for the purpose of selling things at less than they cost, and thus injuring those who are compelled to calculate closely, and who feel an honourable ambition to live on heir just and honest gains.

Gleanings from Foreign Papers.

SINGULAR MODE OF PUNISHMENT.—THREATENING THE BITTERNESS OF DEATH.—A strange spectacle was witnessed on the 9th at Arnheim, in Holland. A Catholic priest, named Gepkens, having been condemned to death for assassination, the King commuted the sentence into perpetual imprisonment, and the application of the punishment called "brandishing of the axe," which consists in making a prisoner undergo a pretended execution. A scaffold was prepared exactly as for an execution, and a coffin was on it, as if to receive the bloody and mangled remains of the condemned. At twelve o'clock in the day Gepkens was driven in a cart to the scaffold. His head and neck were bare, he wore no coat, his hair was cut very close, and his hands were tied behind his back. Two priests were with him, giving him religious consolation, and two other carriages contained the officers of justice, and the excutioner and his assistants, the latter carrying an axe. A strong detachment of soldiers accompanied the cart, and another surrounded the scaffold. Gepkens ascended to his appointed place with a tottering step. His eyes were then bandaged, and his head placed on the block. One of the assistant executioners seized him by the hair, to keep his head in the right position, and two other assistants held him by the shoulders. The chief executioner then took the axe, flourished it in the air, and let it descend on the prisoner's neck, so as to make him feel the cold steel. The man who held his head afterwards released it, and for about five minutes the executioner continued to brandish the axe around the prisoner's head, so close that he could distinctly hear the whizzing. The emotion of Gepkens was so great that he fainted. When the ceremony was completed his hands were untied, and he was conveyed to prison in the cart. About 30,000 persons waited from daylight to witness this singular proceeding, the like of which had not occurred within the memory of man.